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# The Expositor

and

## Current Anecdotes

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 Illustrations, Homiletics, Sermons, Methods of Church  
 Work and Current Religious Thought, including  
 THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT GEMS

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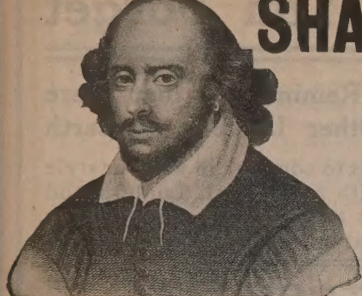
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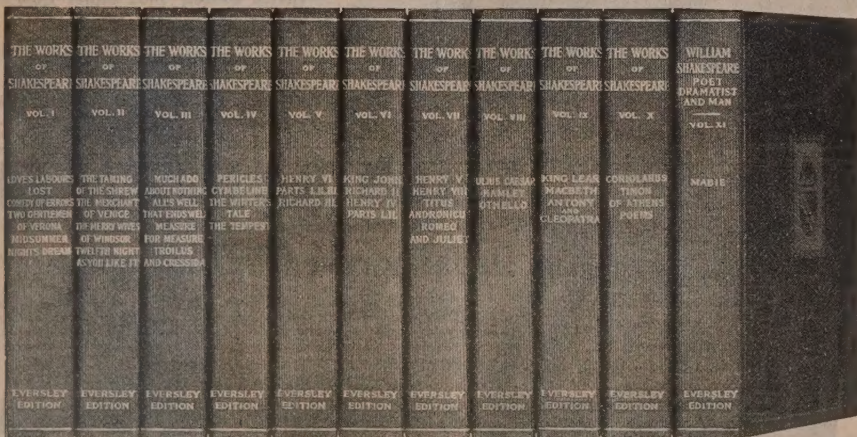
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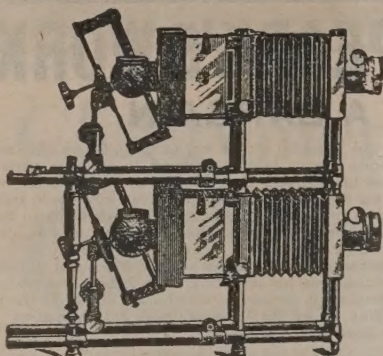
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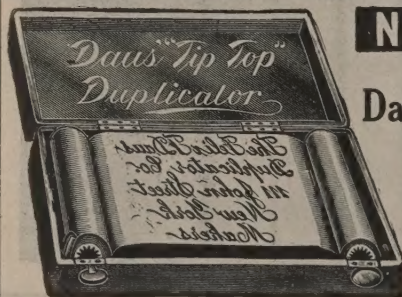


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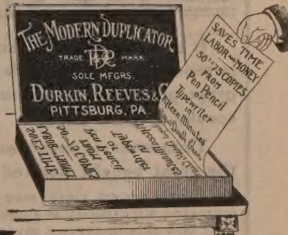
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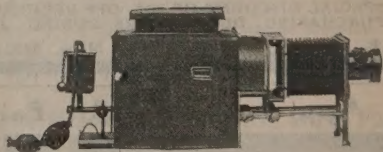
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# The Expositor and Current Anecdotes

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Volume X

AUGUST, 1909

Number 11

## Limitations of the Sunday School

### Co-operation of Parents Necessary to Religious Education of Children

The wide attention given to the child labor problem and the agitation of the question which has borne fruit in legislation is not so modern as we may imagine.

It was the evil results of child labor in the pin industry of Gloucester, England, that led Robert Raikes, in 1780, to gather into a class in Sooty alley some of the ragged children who had worked all week and were let loose on Sunday. He paid a woman a shilling a Sunday to teach them. His only encouragement was derisive cries of "Bobby Wild-Goose and his ragged regiment," as he went through the streets gathering his scholars.

He used the influence of the paper, which he published, for the movement. The Gentleman's Magazine also sanctioned the work until it began to grow. It then criticized the work, fearing that it might lead to a rising of the discontented masses.

There were other objections, and Raikes, even after the movement had spread and included 250,000 scholars, said, "It seems I have discovered a new country where no other adventurer chooses to follow."

He was encouraged later, however, by Whitefield and by Wesley. The latter said, "Perhaps God may have a deeper end thereto than men are aware of. Who knows but what some of these schools may be nurseries for Christians."

The text book which Raikes prepared for the schools was entitled, "Redinmadesy" (Reading made easy). This indicates that the purpose was to teach only the poor and uneducated. No Christian parent permitted his children to attend the Sunday School, until it took a different form in Wales, and was attended by the whole family.

This ragged regiment has grown to a world-wide company of 25,432,936 scholars, teachers and officers in 129 years.

It is as great a miracle as the multiplication of the loaves and fishes with which Christ fed the multitudes. Greater even than the multiplication would be of the 4,000 and the 5,000 who partook of the loaves and fishes, for the result of these multiplied would be only 20,000,000.

It is generally agreed to be the greatest religious agency in the world, for it is the nursery of the church, furnishing, it is claimed, 80 per cent of its members.

Among the early objections to the Sunday School was that of an old Scotch preacher. He said that this new school would destroy all family religion. The Sunday School has carried religion to millions of homes, and the conscience of the Sunday School child has

often guided and ruled the actions of the family.

But the Sunday School was never designed to take the place of the guidance and teaching of Christian parents, and was never intended to wholly relieve the responsibility of non-Christian parents.

Those who talk with men who are not Christians often discover the undue self-satisfaction of the parent because he sends his children to Sunday School. It is difficult to show them their obligation and to awaken an appreciation of the agency which should attempt no more than the heartiest co-operation. If parents realized their responsibility it would awaken them to the need of knowledge and experience in order to lead their children aright. This may explain the preponderance of women over men in church. They more keenly feel the responsibility of being an example to their children. From a long look back to the Raikes ragged regiment to the mighty army of the 25,000,000 of today, my vision leaped into the future.

I seemed to see a father and a mother passing through the gates of life, and they were clad in white raiment. Inside they met a Sunday School teacher and officers, and they inquired for their children. The teacher and officers inquired at the gate, but the children had not come.

Then the parents said, "We gave them to you to educate for God and you accepted them."

And the teacher answered, "But we had them only one hour a week and they were restless and inattentive, and they made no pretense of studying the lesson as they studied their day school lessons. More attention was given at home to their apparel than to the thought that they were going to God's house to learn of him. Surely you can't hold us responsible."

The parents answering said, "You should have told us this before. We did not know but that they were learning the way of life. We were both guilty in this matter, but where shall we find our children?"

And as I came to myself I asked these questions:

**Has the Sunday School been tacitly accepting a greater responsibility than it can discharge?**

**Have parents, Christian and non-Christian, been thoughtlessly passing over their God-given responsibility and opportunity to an organization?**

Is this organization with all the energy and devotion expended upon it, falling



through lack of time and other limitations—is it failing to perform the work which it is supposed to be doing?

A man questioned a friend as to the wisdom of putting \$200,000 into a Y. M. C. A. building. He replied that it was worth while if it saved only one boy, and doubly worth it if that one boy were his son.

The Sunday School would be worth while if it only saved a few, but between 75,000 and 80,000 scholars unite with the churches in this country alone each year. It is the greatest soul-winning, character-building organization in the world.

But notwithstanding this, if it accepts the whole responsibility of the religious education of children and fails to perform all it accepts, then it has not, in the words of the Scripture, delivered itself from blood-guiltiness.

But if it cry aloud that it will co-operate with parents in teaching children a knowledge of God and the way of salvation which shall make beautiful their characters, and enable them to meet the problems and fulfill the duties of life, then shall it deliver itself.

Will it detract from the confidence and respect which parents have for the Sunday School, to refuse to accept the whole responsibility for the religious teaching of their children?

Would it detract from your confidence in the management of a railroad if you were told your Sunday School picnic would have to leave the train several miles from its destination on account of an unsafe bridge having been discovered, or on account of high water having weakened the track?

If we cannot carry the children safely to their destination, let us frankly acknowledge it, and secure the co-operation of those who can help us carry them safely; or help us carry a much larger percentage than are now being delivered.

How are the efforts and the sympathy of the parents to be enlisted? You can secure co-operation of parents, real parents, in any project that affects the vital welfare and

character of their children, more easily than for any other thing.

Sunday Schools generally observe some Sunday in September as Rally Day, on which day all old scholars are urged to be present, and an especial effort is made to obtain new scholars.

Let every scholar, new and old, be furnished on Rally Day with an enrollment card, having its name written in a blank space and signed by the teacher and the superintendent.

Following is a suggestion for the card, but it may be changed to suit varying creeds or conditions:

On the reverse side of the card may be printed suggestions for co-operation, which may be changed to meet certain needs.

1. Please consider that we have the scholar only one hour of the week.

2. Help the scholar to read and study next Sunday's lesson at home during the week, and memorize Golden Text.

3. Scholar should memorize ten commandments, the Lord's Prayer and other Scripture portions.

4. Have scholar reach school on time, and on return ask what was learned.

5. The Adult class, Home Department and Cradle Roll provide for all the family in the Sunday School. Parents are invited to join the Adult class.

We are engaged in the greatest work in the world. Help us.

Will the publication of this abate the least effort of teachers in teaching the children, because they feel they are not wholly responsible? It will not!

But with the co-operation of those parents who are aroused to accept their responsibility, they will double their efforts, and will be more fruitful than ever before.

For this they will be blessed in heaven, no doubt; but they will surely be blessed on earth, blest by the scholars, blest maybe unconsciously in the homes the scholars make, blest by the children of the scholars, even unto—not only the third and fourth generation, but unto—thousands of generations.



A B C OF KNOWLEDGE—A B C OF LIFE

The teacher & officers of the School take pleasure in enrolling

They desire to co-operate with the Parents in teaching the Scholar his duties to God & man.

Thus we become co-workers with Him in helping the Scholar obtain the Salvation, which makes strong & beautiful the Character, & prepares for the duties & problems of Life.

Teacher

Supt.



# Sidelights from Egyptian Old Testament Questions

M. G. Kyle, in a Winona Bible Conference Address.

In archaeological investigation there is a temptation to draw very large conclusions from very small premises. Perhaps no class of people is so apt to construct pyramids on their apexes as archaeologists, for when you have found anything, you like to make as much out of it as you can. And the temptation is to draw a very large conclusion from the tiniest premise in the world. A story is told of an Assyriologist and an Egyptologist who met one day and, in discussion, the Assyriologist said: "We know now that the Assyrians understood electric telegraphy because we have found wire in Assyria."

"Oh," said the Egyptologist, "we have done far better than that in Egypt, for we have not found a scrap of wire there and, therefore, we know that they understood wireless telegraphy."

When we attempt to show the correlation between archaeological facts and historical records, the relation between the finds and the Bible, the problem is immeasurably increased in difficulty. Indeed, becomes almost impossible of solution. Rightly to put things together that belong together, that are related, and to keep apart things that are similar but unrelated is one of the most difficult problems that ever confronts any critic. Take the code of Hammurabi and the code of Moses, are they related as the English code and the American code? Or, are they only similar, and unrelated, as the code of Hammurabi and the Theodosian code, or any other two civil or criminal codes, in any part of the world, in any age of human history, so long as the world is inhabited by human beings who commit the same sins? Now it may be that the code of Hammurabi and the code of Moses are related. It may be that they are only similar, but wholly unrelated. It is not enough to show that some find which has been dug up out of the sands of Egypt or the loam of Babylonia is similar to something that is mentioned in the Bible. It must be shown that they have some historical relation. Otherwise, the one supplies no historical evidence whatever concerning the other. The same thing may be pointed out concerning the discussion of the Book of Ecclesiastes. It is argued by some who set up a very late date for the Book of Ecclesiastes that it certainly is of late date because they are able to point out a number of very striking similarities between the meditations of the author of Ecclesiastes and the utterances of the Greek philosophers of the time of the Maccabees. Very well, and we can also point out a still larger number of striking similarities between the meditations of Ecclesiastes and the meditation of the German philosophers and of the philosophers of Concord. Are we, therefore, to conclude that Ecclesiastes was written in the nineteenth century? Don't you see that we must bring together things that are related, not simply things that are similar? Things may be put together, and are often put together, which look alike but have no more relation to each other than the noble red man of the plains and the painted Indian before a cigar store.

Now, there are a few principles, or I prefer to say, using the old word of logic that we all learned in our college days, a few categories of interpretation under the friendly shelter of which we are comparatively, and sometimes absolutely, safe, and beyond the

shadow of which it is not safe, in my judgment, to wander very far. And the purpose of these two lectures is to enumerate those categories, but chiefly to bring forward the illustrations from Egyptian exploration that constitute the evidence to be adduced on Old Testament questions.

Let me put the scientific statement of the case before you, and if you do not like that, I will put it in popular language afterward. Archaeological material as evidence in Biblical criticism may be **explicit**, that is, of the same persons, things and events; or it may be **implicit**, that is, of like manners, customs and times; or it may be **harmonious** according as it touches the Biblical record at a great number of points without incongruity; or, it may be **corrective**, according as it shows this fallacy of some theories that have been advanced to support a cause. Now, to put it in popular language, we may state it in this way: Sidelights from Egypt on Old Testament questions may show (1) the **same** things; (2) or, they may show **like** things; (3) or, they may show **harmony** with things; (IV) or, they may **show up** some things.

In the first place, sidelights from Egypt on Old Testament questions may show the **same** things, and the use of such material is to corroborate or to dispute, if it may be so found, the Biblical record. Of instances of discoveries that have corroborated the Biblical record there are very many. When we consider all the geographical sites, all the topography of Palestine and Egypt and Babylonia, and the historical manuscripts, and the manners and customs of the times and the ten thousand objects that have come from the work of the archaeologist with the spade, it is simply overwhelming that so much corroboration of exactly the same things as recorded in the Bible has come to light.

But I wish to point out a few of these things from Egyptian exploration that bring light upon the Old Testament.

There is the story of Joseph in the Book of Genesis. That Joseph was prime minister under the Pharaoh of his time, and that there was a great famine in the land, and that storehouses were established to save the multitudes of Egypt and to save the world in that age. Now, from Egyptian explorations comes one Baba, whose tombstone has been dug up in upper Egypt, and upon that tombstone, after the fashion of the day, a fashion that has not wholly disappeared in this day, there was some account of the good qualities of this deceased old Egyptian, and he says of himself, or the scribe says for him, that he had ruled well in his district and that when there was a famine lasting many years he had had charge of the storehouses of the government, and had distributed the corn to the people and had saved their lives.

But, who was Baba? Well, Baba was a petty officer governing a district in upper Egypt under the subordinate king, Se-Queenen-ra-taa the Third, and Se-Queenen-ra-taa the Third was a vassal king about the time of Apophis, the great Hyksos ruler of Egypt, whom by common consent of tradition from George the Syncellus down was the Pharaoh of Joseph.

Now, you see that the time corresponds exactly, that the details of the events are

the same, the storing up of the corn in provision for the times of need, and the distribution of that corn to save the people, and the condition of famine for many years. It is almost impossible to resist the conclusion that this is the Egyptian account of the famine of Joseph by one of the subordinate officers of Joseph, who were appointed to have charge of the storehouses and to distribute the corn. For we must remember that great famines were very scarce in Egypt. The famine of Joseph and one later on, some time before the Christian era, and one by the Arab historians, I think are the only great famines that have ever been known in historical time in Egypt. We can not say with absolute certainty that this famine of Baba is the famine of the Biblical account, but it is reasonably certain that this is the Egyptian account of the famine of Joseph.

And then we have the story of Moses in the Old Testament. We are told that Moses was the son of Pharaoh's daughter, and a prince of Egypt. Do we know anything about Moses from Egyptian records? Rameses, said by a great many scholars to have been the Pharaoh of the Exodus—archaeologists are not all agreed about which Pharaoh was the Pharaoh of the Exodus, and it does not make any serious difference which may prove to be the one—Rameses built a great monument, and on that monument he made a great inscription. That inscription itself is of no consequence to us here except that it mentions the nobility, and the princes who were present at the setting up of that monument. There is a very long list of them, which I need not give to you. But on, near the end he mentions one prince that at once arrests our attention. He says among the others there was "The-ra-Moses, child of the Lady and Priestess of the Sun God Ra." Now, we may note that the dating of this monument is very peculiar. It is the only instance in all Egyptian history where an epoch is marked other than the epoch of the reigning Pharaoh. The Pharaohs always dated their documents in their own reign. But this one is not dated in the reign of Rameses, but is dated in the four hundredth year of the reign of the Hyksos king, Nubti. His exact date is not known. But he was very near to the time of Apophis. He could not have been much before him, nor very much after him. He may have been a predecessor, or he may have been the immediate successor of Apophis, who was the Pharaoh of Joseph. And thus it was four hundred years from that time until this tablet was set up in the time of Rameses the Second. Then note the peculiarity of the description of this young fellow. First, how he was called "The ra-Moses," some distinguished or remarkable "ra-Moses." Then he was called the "child of the Lady." That is a very strange description of a young man, especially in the Orient, where a man is so exclusively mentioned as the son of his father. But here he is not called either the "son" of his father or his mother. The Egyptian word is not the word for "son." They had another word for "son." This is the word for "child." And he is not said to be the "child of his mother," but the "child of the Lady and Priestess of the Sun God Ra." Evidently, there is an attempt to describe a strange situation and a peculiar relation between this child and this woman. Moreover, the name in the account of Moses and in the tablet is identical. There is great confusion in the translation of ancient names. Egyptian names and Bible names come to us

through three or four languages. Our name Moses is the Latinized form of the Greek "Mosees," and that is the Greek form of the Hebrew "Moshe," and that is the Hebrew form of the Egyptian "Mes." And thus we have the name of the Pharaoh, Rameses, equal to Ra Moses, and we have Moses' name and the name of this child mentioned on the tablet of 400 years, all from the same Egyptian name precisely. Now, in Egypt we can well understand that Moses had appended to his name some titles or some religious surname; of that you may be sure. I cannot have a doubt that in Egypt Moses had tacked to his name the name of a god, after the fashion of Rameses' court. When he went out of Egypt Moses' Egyptian name would be dropped, probably when he fled to Midian. But certainly it would not be carried out in the Exodus.

Thus, we see that the time corresponds precisely. Suppose we put

**Nubti**  
:  
**(400 Years)**  
**Rameses**  
**Joseph**  
:  
**(400 Years)**  
**Moses**

and we have four hundred years from Joseph to Moses and four hundred years from Nubti to Rameses, the Hebrew and the Egyptian periods correspond. Those two periods in the Egyptian records and the Biblical history, give us an illustration of synchronizing events by parallels, and it seems to me that it is a most striking instance of what may be termed miraculous providence in preserving for us that which will corroborate the Biblical history.

A third instance of identifying Biblical events is the case of the discovery of Pithom. The Biblical account tells us that the Israelites built Pithom, and made bricks without straw. Very well, in 1883 Naville, the Swiss explorer, discovered the site of Pithom. It was identified by the name Pi Tum, the house or temple of the god Tum. And there he found the old store houses. Out west they build elevators up towards heaven, but in Egypt they did not have much wood, they built them towards the center of the earth. So, he found Pithom, the great storehouse, covering an immense area, containing many pits. And some of these pits he uncovered. He found in them a strange mute record. There were the lower courses made of Egyptian brick, well filled with chopped straw, after the Egyptian fashion. And then a little higher up in the tiers, he found brick, not with good straw, but with reeds from the marshes; and in the upper courses were bricks without any straw whatever. There is the record of the Pentateuch written in Egyptian bricks. But we must identify the time if this is to be of any value to us, for, remember we are not only to have things that are similar, but must show some historical relation between them. Now, the Bible says the children of Israel built Pithom. Then, we ask of the ruins who built Pithom? And Naville searched and found these to be ruins of Rameses the Second, and among them he found one place where Rameses said distinctly that he built Pithom, built it at "the mouth of the east" in the gateway of the realm toward the east. That would not prove very much of itself because Rameses was a great im-

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# ILLUSTRATIVE DEPARTMENT

## Biographical Illustrations

BY M'LAIN W. DAVIS.

### GRATITUDE A DEBT. (583)

1 Psalm 103: 2.

The "coat of arms" of the Fitzgerald family of Ireland is the figure of a baboon carrying a baby, and underneath the Latin motto, "non immemor beneficii." The story connected with this strange device is interesting. Long ago one of the family was away at the wars, and had left his household in charge of one or two old retainers and the women servants. Suddenly there came an alarm of the enemy, and all fled, forgetful of the little baby, the heir of the house. A pet baboon noticed the omission, ran to the cradle, caught up the child, and ran with him to the top of the abbey steeple, holding him out for the people to see. The servants were all in terror, but the baboon carried the child safely to the ground. When the child's father returned, he felt that he owned a debt of gratitude to the dumb beast that had saved the heir of his house; and he was not ashamed to set the monkey in the center of his knightly shield, and place beneath the motto, "Not unmindful of his kindness." We should show that we recognize our debt of gratitude to the Giver of the divine benefits.

### THE RESURRECTION HOPE.

1 Peter, 1:3. (584)

At all the military reviews of Peru they have a custom by which they pay honor to Admiral Grau, Peru's noblest naval hero, killed in battle off the coast of Chile. Always at roll-call, Admiral Grau's is the first name called. An orderly steps forward and pointing upward answers, "Absent but accounted for. He is with the heroes." So we may call the roll of the dead in Christ, and pointing upward say, "Absent, but accounted for; safe in the arms of Jesus."

### "THE PRINCE OF PEACE." (585)

Isa. 9: 6.

In 1900, Argentina and Chile were on the brink of a war over their boundary lines. On Easter Sunday, Bishop Benevente, of Argentina, made an appeal for a statue of Christ to guard the frontier between the two countries. As a result of this appeal the two countries asked King Edward of England, to arbitrate the question at issue; and both countries accepted his decision.

To signalize this victory of peace a great statue of Christ, made of the bronze from molten cannon, was dedicated March 13, 1904, on the boundary line between Argentina and Chile, fourteen thousand feet above the sea. On the base of the statue the following inscription is carved:

"Sooner shall these mountains crumble to dust than Argentine and Chileans break the peace which, at the feet of the Christ the Redeemer, they have sworn to maintain."

During the year in which this statue has been standing Brazil and Bolivia have settled

an old dispute; Chile and Bolivia, old enemies, have concluded a treaty of peace; while prosperity has come to both Argentina and Chile. So the reign of the Prince of Peace is being forwarded.

### THE PRICE OF A CROWN. (586)

1 Cor. 9:25.

Mr. Fitzgerald has given a very interesting account of his ascent of Aconcagua, the highest peak of the Andes. It is a story of difficulties overcome. First came the trying heat of the valleys, the awful dust, the dangerous fords, the worthless guides, the stampeding mules, then came slopes of rolling stones, treacherous fields of soft snow, the scaling of rock faces. As the height became greater, the rare air made breathing more difficult, caused weakness, sickness, and inability to resist the piercing cold. The explorers camped nineteen thousand feet above the sea, and were unable to sleep on account of the cold. From this point an attempt was made to reach the summit. Staggering, faint and dizzy, they plodded on until they were only one thousand feet from the top, where the brave leader had to give up the attempt. All that zeal, courage and toil had so far accomplished was all in vain. The prize was not for him. He saw the guide press on and reach the goal, a man who would never have tried alone to reach that great height. The dust, the heat, the toil, the pain had gone to Mr. Fitzgerald, but the crown of victory went to another. This is often the way with those who endure much for the corruptible crowns of earth. They endure the toil of the conflict only to win disappointment in the end. There is one race where this is not so. We must pay the price. There will be dust, toil, hardship, cross-bearing, but at the end all those who have paid the price will receive the crown of victory.

### CONCENTRATION. (587)

Phil. 3: 14. "This one thing I do."

A friend who was visiting Mr. Maydole, the hammer maker of central New York, said to him, "Mr. Maydole, I suppose you make a pretty good hammer." "No," replied Mr. Maydole, "I never make a pretty good hammer. I have been making hammers for twenty-eight years, and I make the best hammer made." This shows the power of concentration to win success in the thing undertaken. It was the way in which Paul won his success.

### THE DANGERS OF DELAY. (588)

Heb. 2: 3.

In the Zulu War of 1879, Prince Napoleon served as a volunteer in the English army. He was killed by the Zulus while out with a scouting party. This party had halted to have lunch; the members of the party realized that they were in a very dangerous position, being close to a very superior force of the Zulus, and they were all urgent for making haste, except Prince Napoleon, who made light of the danger, and pleaded for ten minutes longer

that they might have some coffee made. His request was granted, but the delay was fatal, for the Zulus attacked the party and Prince Napoleon lost his life. When his mother was told of the circumstances of his death she told how, as a boy, he would always when it was bedtime, or anything was to be done, plead for "just five minutes more." Delay is dangerous. We cannot afford to neglect the salvation which is offered to us in Jesus.

#### THE POWER OF COMMUNION WITH CHRIST. (589)

11 Cor. 3:18.

The godly Charles Simeon, of Cambridge, kept a picture of the hero missionary, Henry Martyn, hanging on the wall of his room. Looking up to this picture he would often say, "There! See that blessed man! What an expression of countenance! No one looks at me as he does. He seems always to be saying to me, 'Be serious, be in earnest; don't trifle.'" Then bowing toward the benign, thoughtful face of Martyn, Simeon would add, "No, I won't, I won't trifle." If the pictured face of a good man can have such power in the life of another, we can get some idea of what a power communion with the living Christ may be in the lives of Christians.

#### CHRIST OUR REFUGE. (590)

John 10:28.

The San Diego Sun of a recent date had in it the story of a common drunkard by the name of Goddard. He had been arrested more than once for being drunk on the streets of the city. The last time he was told that he might expect a severe sentence. The poor victim of drink asked the judge if he might not be sent to one of the no-license towns of the state, where temptation would not meet him on every corner, and where he would feel safe from the foe that was destroying him. He was given another chance, and sent to what was to be a city of refuge for him. If we will trust ourselves to Christ he will be a city of refuge to us; no one will be able to snatch the believer out of his hand. Flying from our sins and weaknesses to him, we find safety.

#### THE DIVINE CURE FOR HUMAN ILLS. (591)

Psalms 103:3.

Some years ago a religious convention was being held in the city of Washington. A number of Indian chiefs who were in Washington to consult with the President were brought in to see the convention. The Indians looked about them and seemed to be very much interested in what was going on. At last one of the chiefs spoke to the convention through an interpreter, saying, "What is the secret of all this happiness I see? Our men do not look like yours; their faces are sad; their hearts heavy. Our women are not like yours. Our children are growing up in ignorance. Our homes are miserable. Tell us if you can what the medicine is we must take." Gen. O. O. Howard, with his empty coat

sleeve, one arm having been left on the field of battle, sprang forward with an uplifted Bible in his hand and exclaimed, "Mr. Speaker, tell him that this is the good medicine." The Bible and the things of God are the cures of God for all human ills. They are the only cures for sin and sorrow.

#### THE HIDDEN LIFE. (592)

Col. 3:3.

Dr. A. C. Good, a missionary to Africa, tells us that among the Galwa people the medicine man often prepares for some member of the tribe what is known as a "life fetish," in which some particles of the fingernails and a few hairs from the head of his client are made into a parcel. This parcel is then hidden in some remote place in the forest or thrown into the middle of a river. The man who has had the "fetish" prepared then thinks that his life will be safe from all his enemies, because his life is hidden in the cunningly concealed "fetish," which no enemy can ever find. What the poor savage holds as a superstition of his "fetish" becomes actually true with the Christian. The life which is hid with Christ is safe. No foe can find out and destroy that eternal life which Jesus gives to his own. The hidden life is a safe life.

#### LOYALTY TO CHRIST. (593)

Matt. 10:32.

When King Louis IX, of France, was a very young man he was married to Princess Margaret of Provence. On the wedding ring which he ever afterwards wore he had three words engraved, "God, France, Margaret," and he used to say to his friends, "I have no love outside this ring. It is small wonder that his memory is treasured in French history as Saint Louis, for he was always loyal to these three loves of his. We may notice, too, that he put God first; he was loyal to Christ, and felt that he owed allegiance to him before all others. So when Louis came to die, and the greatest preacher of that age spoke of him, it was to say, "He was the most loyal man that ever lived in this age." It is a kingly thing to be loyal to Christ, native land, and home. May it be said of us that we were loyal to our Saviour.

#### THE ASSURANCE OF FAITH. (594)

Heb. 11:1.

A friend tells of overhearing two little girls, playmates, who were counting over their pennies together. The one said, "I have five cents." The other said, "I have ten cents." "No," said the first little girl, "you have just five cents, the same that I have;" but the second child quickly replied, "My papa said that when he came home tonight he would give me five cents, and so I have ten cents." The child's faith gave her proof of that which she did not as yet see, and she counted it as being already hers because it had been promised by her father. So are we to trust the promises of our Heavenly Father, and we, too, can count among our possessions the thing which he has promised to give us.



# Literary Illustrations

J. E. RUSSELL.

## ABSORPTION. (595)

Prof. Palmer writes of his wife, Alice Freeman Palmer: "To an astonishing degree she was always swiftly absorptive. Whatever in her neighborhood contained human nutriment was seized and absorbed at once."

Is there not a rich lesson there for us in the Christian life? "All things are ours," wait to serve us. It is our duty and privilege to "possess our possessions."

## SUPERIOR TO INSULT. (596)

There came to Wellesley for a period of special study a woman who had already spent several years in teaching. She was nervous, vain and touchy, easily finding in whatever was said or looked, some covert disparagement of herself. As she was complaining one day of some recent rudeness, Miss Freeman said, "Why not be superior to these things and let them go unregarded? You will soon find you have nothing to regard." "Miss Freeman," retorted Miss S, "I wonder how you would like to be insulted?" Miss Freeman drew herself up with splendid dignity: "Miss S, there is no one living who could insult me."

## UNFINISHED. (597)

"The learning is never done as long as we are in God's wonderful world."—*Alice Freeman Palmer.*

## DEATH. (598)

"We make too much of the circumstance men call death. All life is one. All service one, be it here or there. Death is only a little door from one room to another. WE had better not think much about it, nor be afraid for ourselves or for those who are dear to us; but rather make life here so rich and sweet and noble that this life will be our heaven. We need no other till he comes and calls us to larger life and fresh opportunity."—*Alice Freeman Palmer.*

## CHARMED INTO THE KINGDOM (599)

I remember speaking once with a professor of the United Free Church, of Scotland—a man of sane and well balanced judgment—about Henry Drummond and his remarkable work among the Edinburgh students. "Drummond," he said, "simply charmed men into the kingdom. When he spoke he cast such a spell about some that for a time they seemed half dazed; when they recovered it was to find themselves in the kingdom. "But," he added seriously, "there was no mistake about it; they were there."—*George Jackson.*

## FELLOWSHIP WITH CHRIST. (600)

I remember once staying in the house of a friend, the praise of whose work is in all the churches, while he was absent on one of his evangelistic tours. In course of conversation I said to his wife: "How glad and how thankful you must be that God is so wonderfully using your husband in his service." And

I shall never forget what she answered. "Yes," she said, "I am thankful," and then with tears in her eyes she continued, "but, do you know, I should be willing to sacrifice some of it, if I could only see a little more of him." As I went to my room that night, the Lord spoke to me through that woman's words, for I thought I heard him say, "I delight in your service for me, I delight in that which you do at my command, the journeys you take, and the life you expend, but I want to see more of you. My love demands fellowship for its satisfaction, and you have been denying it to me."—*J. Stuart Holden.*

## SENSITIVE TO SIN. (601)

There is a fable current among the glass blowers of the island of Murano, near Venice, that the founder of their industry was on one occasion commanded to manufacture a goblet of the finest possible quality for the Doge. Of such delicate and costly material was it made, and so finely was it blown that if a drop of poison were put into it, it would shiver the glass to atoms. Of course such is only a fable, but it is a fairly true picture of that which mars our lives, makes us unfit to hold the heavenly treasure, and hence unable to communicate it to others.—*J. Stuart Holden.*

## DREW THE CROWD. (602)

The great French preacher, Ravignan, once said to Lacordaire, "I hear that you had such a crowd at your last sermon that the people were sitting even on the top of the confessionals." "Ah, perhaps," said the other; "but you managed to make them go into the confessionals."

"To go to heaven costs us much; to go to hell—more."

Rutledge, the great temperance orator, told a story to illustrate the folly of a clash between the Prohibitionists and the anti-saloon workers.

A gentleman who loves fine poultry, but who did not believe in cock fighting, had two very handsome game cocks. His colored man was so sure they could whip everything in that region that he kept begging permission to take them to a cock fight. The owner finally consented, with the understanding that his man did it entirely on his own responsibility. In the course of time the colored man returned, very much chopfallen. The two beautiful game birds were covered with blood. They were alive, but that was just about all. The owner asked:

"Why, 'Rastus, were you so foolish as to go and put those two roosters in the same box?"

'Rastus, with his eyes full of tears, admitted he did, and blubbered out: "Why, who'd a-supposed dem two fool chickens would go to fightin' each other when dey's bofe on our side?"

# Illustrations from History

THOS. H. WARNER, NEWARK, O.

## CHURCH, MAINTAINING. (603)

There are domestic fires in Yorkshire, England that have not been out for centuries. There is a fire at Castleton which has burned for over 200 years. A fire in a farmhouse at Osmotherly has been burning for 500 years. The spiritual life of the churches should never be allowed to die.

## CHURCH, SLEEPING IN. (604)

In Lewis' "History of Lynn," we are told that in the early history of New England a person was appointed to wake the sleepers in church. He had a long wand; on one end was the tail of a fox, with which he gently touched the drowsy females, but at the other end was a ball with which he rapped the heads of the snoring men.

## CONDESCENSION. (605)

When Emperor Frederick, of Germany, went to visit one of the children's hospitals, a little girl, who was a great sufferer was attracted by the glitter of the orders on his uniform. He immediately sat down beside her, and let her take hold of the sparkling decorations and play with them. "A novel use for orders, your highness," said one of the bystanders. "They never had so good a use before," replied the emperor, as he watched the little sufferer, and saw her delight.

## CONFIDENCE. (606)

Pelopidas, the Theban general, when told that the number of the enemy was double that of his own army, replied, "So much the better. We shall conquer so many the more."

## CONFIDENCE, VAIN. (607)

Before Waterloo, Napoleon is said to have exclaimed, "At last I have caught them." He was absolutely sure of victory.

## COURAGE, MODERN. (608)

King Humbert, of Italy, recklessly exposed his life on the battlefield of Custoza in his youth. He gave quite as great a proof of his courage when Naples was visited by the cholera. He spent weeks in daily visits to the sick in the most pestilential quarters, and nursed the dying victims with his own hands.

## DRINK, EFFECT OF. (609)

The Duke of Orleans was the eldest son of King Louis Philippe, of France, and his inheritor. One morning at breakfast, as he was about to leave Paris to join his regiment, he drank a glass too much. Arriving at his destination, he leaped from his carriage and lost his balance. His head struck on the pavement and he died. Thus the Orlean dynasty was overthrown.

## DUTY. (610)

Sir Henry Lawrence, the defender of Lucknow, wished this motto to be put on his tomb, "Here lies one who tried to do his duty."

## ENEMIES, FORGIVING. (611)

When Louis XII ascended the throne of France, he made a list of his persecutors, and put against each name a large black cross. When this became known his enemies fled, fearing that they were doomed to death. The king had them recalled. He informed them that they were mistaken. He had put the cross there to remind him of the sacrifice of Christ, and that he might be enabled to do good to those who had despitely used him.

## FEARLESS. (612)

Caesar was absolutely fearless. At seventeen, flying from Sylla, he was captured by pirates. They fixed his ransom at twenty talents. "It is too little, you shall have fifty, but once free, I will crucify everyone of you," he said. And he did. At Rome, when he heard of plots to assassinate him, he proudly dismissed his guards and walked the streets alone and unarmed.

## GIFTS, GOD'S. (613)

Alexander the Great gave a large gift to a poor man. One of his courtiers said that he was giving far too much to so poor a man. "I know that you think so," said Alexander, "but in giving I remember that I am Alexander."

## GOD'S CARE. (614)

Cuthbert was one of the early English missionaries. "Never did man die of hunger who served God faithfully," he would say when night found them supperless in the waste. "Look at the eagle overhead. God can feed us through him if he will. A snowstorm drove his boat on the coast of Fife. "The snow closes the road along the shore," mourned his comrades, "the storm bars our way over sea." "There is still the way of heaven that lies open," said Cuthbert.

## GOD NEAR BUT UNSEEN. (615)

During the visit of King Humbert, of Italy, to Bologna, the stood alone for a few minutes at the entrance of one of the galleries. Some workmen were standing near. One of them said to the king, "Can I enter and see his majesty?" The king replied, "Have you not seen him yet? Look at me."

## GOD, OMNISCENCE OF. (616)

The other night the Emperor of Germany dropped into a masked ball at his son's house. He was disguised and therefore not recognized. The conversation and conduct was not what it would have been if they had known the emperor was present. They were very much alarmed when he unmasked. God's eye is ever upon us.



# Illustrations from Literature

T. M. FOTHERGILL.

## LOST THROUGH HIS MONEY. (618)

Mark 4: 19; Luke 9: 25.

The points of Dr. Waldstein's researches in Pompeii are beginning to come to light. Remarkable things still come to view in that old hunting ground of the explorer. The latest, unearthed near Porta Nolano, is a man's perfectly preserved skeleton. By its bony hand lay a little bag of coarse cloth containing fifty ancient coins, uninjured by 1,829 years of burial. The coins are nearly all of silver and beautifully minted. Nothing like them is produced by the scientific appliances of to-day. The posture of the skeleton indicates that the living man, fleeing with his money, was overwhelmed by the lava and mud from Vesuvius.

Just like this man, when the call of God comes to them, many have been overtaken and utterly destroyed because they have clung to their wealth, instead of clinging to their Saviour. It is unwise to despise wealth and vastly more unwise to make it a god, and depend upon it in death's hour. To his sorrow many a soul has found the world to be a rope around his neck, a weight upon his person, and a burden that pressed him down to hell. Our prayer still needs to be, no matter how wealthy we are,

Nothing in my hand I bring,

Simply to thy cross we cling.

## A CHRIST-LIKE CHARACTER. (619)

John 14: 30; Matt. 7: 24-27.

Recently I read a most interesting article on the history of the Eddystone lighthouse. The first two lighthouses of that name were so constructed that though they had a stone base upon which to rest, the superstructure was of wood, and both of them succumbed to the fury of the waves. The present lighthouse, however, is built very differently from its predecessors, and seems likely to breast the waves of many a storm yet to come. One day its architect was lying prostrate on the ground near some great English oak trees, when he observed the feature of the stalwart oak, how it rose from a broad base, and stretched itself into the air, tapering towards the top; shorn of its limbs, there was nothing for the winds to lay hold of and tear it to the ground. There's the pattern for the lighthouse said the architect. And so it was built. Broad at the base, each stone fitting into the other, but always round and circular and tapering somewhat from the broad base like the proud oak.

The great idea seems to have been to so construct the lighthouse that the waves could not get a grip upon the structure. They have rolled around it, and beat upon it for years, but they do not make any impression upon the structure.

It is well that the Christian man's character should be so built that Satan will be unable to stick his claws into him. "The Prince of this world cometh, and hath nothing in me." There was no way in which the

arch-enemy could grip the Lord Jesus, for every temptation seemed to roll around him as do the waves about the Eddystone lighthouse.

## PROTECTING POWER OF JESUS.

(620)

Luke 22: 31; 1. John 2: 13.

The serpent has a great dislike for the ash tree leaves. This is brought out very beautifully by a naturalist who tells us that once when wandering in a dense forest in the far south he saw a pair of birds flitting back and forth, evidently in great distress. As he watched he saw that they were plucking leaves from a certain species of ash, and bearing them in their beaks to their nest. Around this nest they wove the leaves. While watching he saw a snake emerge from the interlacing vines and slowly ascend the tree on which the nest was hung. The snake then raised its head and was about to seize its prey, but behold, there stood in its path the encircling ashen leaves, at the first touch of which the serpent relaxed its hold and dropped to the ground.

This thought of the effect of the leaves of the ash upon the snake is verified by the Rev. W. W. Colpitts, Ont., who tells of being near the Wapsipinicon River where a surveying party had bivouacked. They had surrounded their camp fire, and sleeping place with boughs cut from a species of ash that grows abundantly near the streams, and this they had done to prevent snakes from visiting their quarters during the night.

Even so, there is a way in which every Christian may be guarded against that old serpent, the devil. "Abide in me," said Jesus. In this way the Christian will be encircled by a power and a presence, through which the devil cannot pass.

## FULLEST BLESSING; HOW TO GET IT.

(621)

John 9: 10; Mark 47: 47.

Mrs. McCung, of Manitoba, authoress of that most interesting book, "Sowing Seeds in Danny," writes the following in one of our weeklies, which tells its own tale.

Down in the irrigation portion of Arizona they have a unique watering-trough for the cattle, by means of which every beast pumps his own supply of water. There is a platform on which the ox must stand if he wants a drink, and it requires his whole weight to send up the stream of water. If a timid old ox comes along and puts up one hoof or two hoofs and no more, afraid to trust his whole weight, he will have to go away thirsty. It takes the whole ox, hoof, hide, horns and tail to bring up the water.

How like the blessing of God's fullest salvation—we have to lay our all upon the altar, not keeping back anything—our time, our talents, our friends, our reputation, our heart's love, our all, and then comes the blessing.

At the close of a meeting where the evangelist had urged his hearers to enter into his

abundant life, a man came forward and said to the speaker, "I would give the world to have this experience that you have." "That is just what it cost me," the evangelist said, "you can have it at the same price."

#### CONVERSION. (622)

Matt 18: 3; Mark 10: 14.

In explaining conversion, Dr. Wilbur J. Chapman said: When I first began to preach in the west, a little, old blind man always attended my services. He had a peculiar way of going around the town where he lived; he carried a little stick in his hand with which he struck the trees and fences, and always seemed to know just where he was. One day, I met him at the time I knew he must be going home, going exactly in the opposite direction. I asked where he was going, and he told me he was going home. We had a heated argument as to which was right, for I had eyes, and he had none, and so finally he said, "Set me right." I turned him squarely about and he found that every step was taking him nearer home. The difference between the man in the first instance and the man in the second, was the first time he had his face set away from home, the second time he was toward home.

"Turn ye," says God, "for why will ye die," and it is as if he takes us by the hand and turns us about, saying, "I am the way, the truth, and the life." That is conversion.

#### JOINING THE CHURCH. (623)

Acts 2: 47; Acts 4: 23.

The wisdom of joining the church of Jesus Christ was shown by Dr. Frank DeWitt Tallmace when he told of the old sea captain. Some years ago a country boy was riding in the cars toward Philadelphia. In the seat next to him was an old man. After a long conversation, in which the young man told his seat mate that he was going to Philadelphia to find work, the aged man asked him for his letters. "Oh, yes," said the young fellow, "here is one from my old employer. Here is one from my school teacher. Here is one from my physician." "Is that all? Have you not one from your minister?" asked the aged man. "Yes, I have that also." "Well, my young friend," said the old man, "I would advise you to present that letter to some church at once. I am an old sea captain, and I have found out by bitter experience, that it is safer when in harbor to tie up to a wharf, than to anchor out in mid-stream, to be floated around in the tides. By bitter experience I have also found out that no young Christian is safe, unless he is bound up in Christian fellowship with other Christians in Sunday services and in week night prayer meetings." The old sea captain's experience is only duplicated by that of every Christian. We all need the church for "every one goes to his own company."

#### POWER TO FORGIVE SINS. (624)

Matt. 9: 6; Rom. 1: 16.

The power to forgive sins lies in Jesus as the Son of God. That fact makes his gospel attractive to a sin laden world. This power

of Jesus to save and uplift fallen man is shown by Dr. Sheldon in the following manner. He says: "A heavy mogul engine, one of the heaviest patterns of that type, through a landslide beneath the rails, fell over and rolled down the embankment into the river. It was not damaged to any extent, and the railroad wished to recover its property. It brought up the road what it thought was a proper apparatus for dragging the engine up the slope and putting it on the track, but when the power was applied it was found insufficient. Chains, tackling of various kinds, and the engines for the motive power itself proved to be so weak that first one part and then another broke down under the strain, and the entire outfit was sent back to the shops and an entirely new engine with hoisting derrick, sent to the embankment in its place. The minutes this new engine appeared, all the men who had been at work in a vain endeavor to lift the ponderous engine out of its position at the bottom of the river, exclaimed, "That is something like. Now we have it." The first attempt proved successful. The ponderous weight of several tons was lifted out of the water and up the bank as easily as a child would lift a toy.

No one has any reason to anticipate weakness in the case of Christ confronting broken down humanity. "He is able to save to the uttermost." "He came to seek and to save that which is lost." "Who can forgive sins but God only."

#### PREMATURE JUDGMENT. (624a)

St. John 7: 24; Matt. 7: 1; St. Luke 6: 37.

A young man emerged from the First Police Station's main entrance with a huge rock in his hand a few days ago, and threw it away in the street.

He was eyed very suspiciously by the many passers-by who seemed to judge the young man by their scornful manner of his having been tried before the magistrate for assault or rock throwing. The young man was visibly embarrassed for a short time, being misjudged because of the fact of his having just delivered a large clock for his employers that had to be hung on the walls in the police station, and having no hammer at hand he had utilized a rock to drive in a large nail upon which he hung the clock, afterwards throwing away the rock. He was a Christian and president of an Epworth League Chapter in his church, but was prematurely misjudged.—*Walter S. Jackson.*

#### HARD TO FIND.

An old parish clerk was courteously thanking a church dignitary for kindly taking, on emergency, a village service. "A worse preacher would have done us, sir," he said, "if we only knew where to find him!"—*Ex.*

#### FACE ABOUT.

A busy minister bethought himself of a device to remind visitors at his study not to trench unduly upon his time. He had this Scripture text, in large, plain letters, framed and suspended in a conspicuous place: "The Lord shall preserve thy going out."



# THE ECCLESIASTICAL YEAR—AUGUST

G. B. F. HALLOCK, D. D.

## Sabbath

"O, Almighty and All-loving God, bless and prosper we humbly beseech Thee, the effort that is being now made to preserve Thy Holy Day in our midst for public worship and for weekly rest, and to make it more faithfully observed both at home and abroad. Especially do we humbly beseech Thee to bless those who have given their names in adherence to this effort. Keep them faithful unto death; and grant that this their witness unto Thee may bring the truest blessings, to their own souls, and, through their example and influence, to the souls of many others, to Thy honor and glory, through Jesus Christ our Lord, who liveth and reigneth with the Father and Holy Ghost, ever one God, world without end. Amen."—Prayer of the English Lay Movement.

### TEXTS AND THEMES.

**The Lord's Day: How to keep it holy:** Rev. 1:9-18.

**Ways of Using the Sabbath:** Mark 1:21-34.

**The Sacred Sabbath:** Matt. 12:1-13.

**Sanctifying the Sabbath:** Ezekiel 20:12-19.

**The Consecration of One Day in Seven:** Jeremiah 17:19-27.

**A Day of Rest:** Exodus 20:8-11.

**A Day of Worship:** Isa. 58:13, 14.

**A Day of Holy Memories:** John 20:19-23.

**A Day of Loving Service:** Mark 3:1-6.

**The Outcast's Day:** Isaiah 56:3-8.

**A Pattern for All Days:** Rom. 14:5-12.

**The Christian's Rest:** Matt. 11:28, 29; Heb. 4:1, 3, 9, 10, 11.

### IN THE SPIRIT ON THE LORD'S DAY.

(625)

"I was in the spirit on the Lord's Day," Rev. 1:10. This is the earliest use of the name, "Lord's Day," so far as our records show. Soon after this was written, in the *Didache*, or *Teachings of the Twelve Apostles*, the document was discovered only a few years ago, the same term is used. Also about this time Ignatius wrote that the true Christian will no longer "sabbatize," but "live according to the Lord's Day." This Scripture indicates the supreme use of the Lord's Day—it is a day in which we may be "in the spirit," occupied with the highest things of time and eternity.

### A DAY OF COMMUNION AND CHARITY.

(626)

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him." I. Cor. 16:2. This is another evidence that from the very start (for this Epistle is one of the very earliest of Christian writings) the Christian Church celebrated Sunday with especial and peculiar reverence, making it not only their communion day, but their collection day. These early collections are a symbol of the uncounted millions of deeds of charity and philanthropy that have had their genesis upon the Lord's Day, and in its exercises.

### IN MEMORY OF OUR LORD. (627)

"Upon the first day of the week, when the disciples came together to break bread," Acts 20:17. Both the Jew's Sabbath and the Christian Sunday were for a time celebrated by the Christians. Here is an indication how early the Christians began to at-

## Communion

tach special importance to the first day of the week, and place upon it their communion feasts. From the start it was the day to assembly in memory of the Lord, in accordance with His command given at the last supper.

### THE DAY CHANGED. (628)

"And when the Sabbath was past," Mark 16:1. It was during the Jew's Sabbath, or Saturday, that Christ lay in the tomb. That was the saddest day the apostles and other early Christians had ever known. It is no wonder that they and all the Christian Church after them have ceased to observe that day as the weekly festival of praise to God, and instead have taken, doubtless by the authority of the Spirit of God, the following day, Easter Day, the day when Christ rose from the dead.

### THE PEARL OF DAYS. (629)

"Very early in the morning, the first day of the week, at the rising of the sun," Mark 16:2. It is well that the first Lord's Day should have begun with early rising, and that the sun should have shone upon the initial acts of the Lord's great day of rest and worship. The sun has shone on Sunday ever since.

### THE "WHY" OF SUNDAY. (630)

Gen. 2:1-3. The example of the Lord ought to be a sufficient reason for keeping the Sabbath Day holy, but an unreasonable example should have no more binding force than an arbitrary command. God knew what was in man and prepared a day of rest to suit his constitution. The week is a natural cycle manifest everywhere. It is no more remarkable that the seventh day should be needed for the rest of the body and mind than that disease, like malaria, should re-appear after multiples of seven days, or that the eggs of the chicken should hatch after three periods of seven days each, and those of the goose after four of a like period. The human race has blindly passed by the way the number seven runs throughout nature in its effort to ascertain why it should not have any place in divine worship and rest for the body; but God knew best. He even knew more than France, which so legislated that the tenth day should be observed in place of the seventh, but restored the seventh day when it found what disasters followed the disarranging of God's plan.

### A TYPE OF HEAVEN. (631)

Heb. 4:4-9. The Sabbath is a type of heaven. The catechism says that the chief business of man is to glorify God and enjoy Him forever. The occupation of heaven is worship, praise, and rest without any wearying in consequence. The Sabbath should be used so as to meet these same demands of the spirit while in connection with the body. It should worship, it should praise, which indeed is a part of worship, and it should recover from the weariness caused by labor. In fact, one of the good ways to spend Sunday is to employ it in about the same way we expect to do after having reached heaven, with the addition of service rendered to our fellowmen in order that they also may enjoy heaven's privileges.

#### **A PERPETUAL COVENANT. (632)**

Ex. 31:13-17. As the rainbow was selected for a pledge that no overwhelming flood should again submerge the earth, so the Sabbath should be maintained as a sign to surrounding nations that Jehovah was the God that had helped Israel into a prosperous existence. The instruction to observe the Sabbath correctly and continuously was so important that it was followed by direction to destroy any who should break this covenant; but that sentence was not pronounced without an explanation of the gravity of the offense. Along with this was set forth the two ideas still most pronounced in observing the Sabbath. The one is the worship of God, the second, rest for the body. No man can be what he otherwise would if he uses Sunday in the same manner in which he employs the other six days. One may just as well expect for God to revoke the laws of nature and permit a man to handle red-hot coals with his bare hands and not get burned as to trample under foot the laws of the Sabbath and of his physical nature, and receive no injury.

#### **A DAY OF MINISTRY. (633)**

Matt. 12:9-12. Kind ministrations are the earthly strain of Sunday. Those which we now engage in will cease when we pass from earth to heaven. If the Lord's Day is to meet with growing favor the Lord's people must use it more freely in carrying forward the Lord's work. It is a good day to visit those who are sick and those in prison. It is an excellent time to speak a word of cheer and lend a hand to help. These deeds should not be omitted through the intervening six days, but should have special attention on the Sabbath. Had Jesus not left us an example our own religious life should prompt us to the performance of deeds of mercy.

#### **A DAY OF WORSHIP. (634)**

Acts 16:11-15. Worship is but man's proper attitude toward God, and his proper treatment of God. We show respect to our parents, which is right, and would be right if the Bible said nothing about it. We have regard for those holding high office, which is right, and would be right were the Bible silent. This reverence and this regard could be called worship with all propriety had we not narrowed the meaning of the word down to our attitude toward the Lord, for worship is but a shortened form of worshipship. Our parents are worthy, and we so treat them. God is worthy, and we should so treat him, and Sunday, by the practice of the early church by later statutory enactment, and by our common agreement, is the day in which we express our belief in the worthiness of the Almighty. It might answer the rest requirement of the body for one-seventh of the people to observe Monday as worship day, another seventh Tuesday, another seventh Wednesday, and so on, but that would destroy the possibility of keeping the big end of the Sabbath commandment, which is working six days, for it would be impossible to fit business methods to such a divided affair. Consequently it is best to have a common day for worship.

#### **A DAY OF REST. (635)**

Ex. 20:8-11. "Remember the Sabbath Day to keep it holy," is the order of the Lord. Along with that same decree came the one: "Six days shalt thou labor and do all thy work." The man who loafs all day Wednes-

day violates the Sabbath commandment just as much as the one who works on Sunday. In fact, the Sabbath does not mean anything to a man, as a day of rest, who has not been at work. If you feed a boy ripe strawberries until he cannot eat another one, and then offer him a quart of the same kind of fruit, he will not appreciate the offer. He has had too much of the same thing already, and the man who does not work at all is in no better condition to observe the Sabbath properly than the boy is to eat the extra quart of strawberries. Too often we forget that the Sabbath means six days of good hard work. It makes no allowance for Saturday afternoon spent in dissipation. We think it is a good plan for workmen in factories to have Saturday afternoon off, not that they may squander money and drink more beer, but that they may be with their families and have an opportunity to do work at home that ought to be done in daylight, besides making those few hours a preparation for the Sabbath Day. But to desire to be released from work simply to loaf around is as unworthy a real workman as it is offensive to the Lord.

#### **THE SABBATH A NECESSITY. (636)**

- I. The Sabbath as a Physical Necessity.
- II. The Sabbath as a Social Necessity.
- III. The Sabbath as a Religious Necessity.

#### **USED OR ABUSED. (637)**

Sabbaths rightly used bring strength to the body, vigor to the mind, and peace to the soul.

A desecrated Sabbath is one of the crying evils of our day and land, and none are doing more to foster it than professing Christians who buy groceries on Sunday morning and patronize the Sunday excursions.

#### **MATTHEW HALE'S SAYING. (638)**

A Sabbath well spent  
Brings a week of content,  
And health for the joys of tomorrow;  
But a Sabbath profaned,  
Whatever be gained,  
Is a sure forerunner of sorrow.

#### **A BULWARK OF CIVILIZATION. (639)**

Mark 16:1-6. What William Penn called "a public mind" seems to be on the increase among the serious thinking people of the world. The big problems of the day are receiving close and disinterested attention. Small differences are sunk in pursuit of a common goal. Thus, throughout Christendom, the problems of a proper observance of the first day of the week is arousing considerable interest. In Great Britain there is a Lord's Day Alliance which is officially sanctioned and supported by the highest ecclesiastical officials of the Roman Catholic Church, the Anglican Church and the Free Churches. All denominational differences are put aside in order to unite in a common defense of what is felt to be a bulwark of all religion and good morals. If Christendom loses its rest day as a holy day it suffers a loss beyond measure.—William T. Ellis.

#### **MAN NEEDS THE SABBATH. (640)**

The business man without any Sunday is a cold, hard man. His thoughts are of the earth earthly. The finer sensibilities of his nature become coarsened. He is responsive to any and all of those spiritual aspirations which ennoble him, and make him to be truly man. But rest alone, that is, a withdrawal from labor and week-day pursuits,



will not afford a sufficient change. There must be another direction of the thought. It is not all negative, it must be positive also. There must be an awakening and cultivation of the spiritual. The finer sensibilities of the soul must be aroused. The whole man must be put to labor in another way. The soul cries out to grow; it demands culture. Deny the opportunity for these, and the soul shrivels, while the material and sensuous are abnormally enlarged. Attendance upon divine service affords a spiritual sustenance of which no man can afford to deny himself.—Methodist Recorder.

#### A SHORT MEMORY. (641)

A minister was going home from church one day when he met a man who said: "Sir, did you meet a boy on the road driving a cart with rakes and pitchforks in it?"

"I think I did," said the minister; "a boy with a short memory, wasn't he?"

"What made you think he had a short memory, sir?"

"I think he had," replied the minister; "and I think he must belong to a family that have short memories."

"What in the world makes you think so?" asked the man.

"Because," said the minister seriously, "God has proclaimed from Mount Sinai, 'Remember the Sabbath Day to keep it holy,' and that boy has forgotten all about it."

#### HOW OBSERVE THE SABBATH. (642)

1. By cessation from all unnecessary labor. It is a day of rest for body, brain and soul.

2. By abstaining from all public amusements, such as ball games, theaters, excursions and the like. Possibly the Puritans were too rigid, but it is certain we of to-day are too lax in our observance of and respect for the Sabbath. All places of business, groceries, factories, butcher shops, tobacco stores, barber shops, should be closed, as well as saloons.

3. By attending Sunday School and public church services. One of the good ways to keep the Sabbath Day holy is to make it holy by going to the church to worship God—to commune with him and with the brethren in holy things. To sleep all day on Sunday may be resting, but what about keeping the day holy?—Religious Telescope.

#### AN ALLEGORY. (643)

In a certain city the people were divided by their occupations into six guilds, each residing in a different district, the professional men, the mechanics, the merchants, the hucksters, the carriers, and the amusement vendors, with a separate gate. There came a giant against the city, and with his battering ram broke down, one after the other, the six gates that protected these six guilds and all they held dear, and let in his hungry horde of followers upon them. "Which things are an allegory." The wall is the Sabbath, which protects the people, in that which is almost the dearest treasure they possess, their Sabbath of rest. The giant that breaks down all the gates in that wall is the Sunday paper. He breaks down the gate that protects the Sabbath rest of the professional man, by requiring work of the editor; the gate that protects the Sabbath rest of mechanics by requiring Sunday work of the printer; the gate that protects the Sabbath rest of the merchant by requiring Sunday work of the newsdealer; the gate that protects the Sabbath rest of the

hucksters by requiring Sunday work of the newsboy; the gate that protects the Sabbath rest of the carriers by requiring Sunday work of the men in the mail service and on the trains; the gate that protects the Sabbath rest of the amusement-vendors by sending out the Sunday papers on the plea of amusement, thus opening the way for dime museums and theaters to claim the same right. There is not a single form of labor or business, nor a single form of public amusement which a man can consistently condemn who either publishes or patronizes Sunday papers.

In this allegory is the conclusive answer to the shallow excuse that "the Monday paper requires most of the Sunday work." There need not be any Sunday work on a Monday paper, and in some cases there is none. There are twenty-four hours outside of the Sabbath in which to make it up if no Sunday paper is issued. It is as if I gave a tailor a day's work to do for me between Saturday morning and Monday morning. If he uses the Sabbath, instead of Saturday, it is his fault, but if I require that same amount of work daily seven days in the week, it is partly mine. As a matter of fact, the editorial staff and the printer do usually perform more or less of Sunday work on the Monday paper, but this work of making up a paper, done by a few persons in the early hours of the Sabbath, is as nothing to the work of the hundred times as many who distribute a metropolitan paper after it is made up—the newsdealers, newsboys, postoffice employees, expressmen and railroad men, who handle the paper all day long. These have no Sunday work to do on "the Monday paper." The number of persons who do Sunday work in distributing a Sunday paper is, in some cases, a thousand times as great as the number that work in making up its Monday edition. The Sunday paper, then, from the standpoint of the civil Sabbath, is chiefly objectionable in that it involves almost every form of Sunday work—manufacture, trade and transportation.—Rev. Wilbur F. Crafts, D. D.

#### SOME PRACTICAL QUOTATIONS. (644)

No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium.—Crawford Johnson.

"The Sabbath is a segment of the eternal Sabbath, inserted in the days of earth."

As we keep or break the Sabbath Day we nobly save or meanly lose the last best hope by which man arises.—Abraham Lincoln.

Oh, what a blessing is Sunday, interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy.—Wilberforce.

Every citizen who stays at home on Sunday, forsaking the institution to live his individual life, hangs out a flag at his front door inscribed: "The church is not worth while."—Dean Hodges.

He who ordained the Sabbath loves the poor.—Holmes.

There is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week.—Dickens.

The longer I live the more highly do I estimate the Christian Sabbath; and the more

grateful do I feel toward those who impress its importance on the community.—Daniel Webster.

We cannot count the treasurers of our Christian Sabbath. It spreads out over us the two wings of the archangel of mercy.—T. DeWitt Talmage.

"It has been proved by many experiments that workmen who labor seven days in the week accomplish less, in the long run, than those who rest on Sunday."

"Time saved" by Sunday labor is life lost.—Wells.

On Sunday heaven's gates stand open.—George Herbert.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden.—Beecher.

#### SUNDAY. (645)

Not a dread cavern, hoar with damp and mold,

Where I must creep, and in the dark and cold

Offer some awful incense at a shrine

That hath no more divine

Than that 'tis far from life, and stern, and old;

But a bright hilltop in the breezy air,

Full of the morning freshness high and clear,

Where I may climb and drink the pure, new day,

And see where winds away

The path that God would send me, shining fair.

—Edward Rowland Sill.

#### THE DAY OF REST. (646)

"When I asked a Rocky Mountain locomotive engineer, as I was riding with him, 'Why do you switch off your locomotive on a side track and take another?'—as I saw he was about to do—'It seemed to be a straight route,' he replied: 'Oh, we have to let the locomotive stop and cool off, or the machinery would very soon break down.' The manufacturers of salt were told if they allowed their kettles to cool one day in seven they would have immense repairs to make; but the experiment was made and the contrast came, and it was found that those manufacturers of salt who allowed the kettles to cool once a week had less repairs to make than those who kept the furnaces in full blast and the kettles always hot. What does all this mean? It means that intellectual man and dumb beast and dead machinery cry out for a day of rest.—T. D. T.

#### SWEET SABBATH MORN. (647)

Glorious morning! God's beautiful day!

How the spirit takes wing and goes basking away,

Devoid of earth's cares, all unfettered and free.

The soul soareth upward, blest Maker, to Thee!

With thoughts holy and pure, we go seeking for light;

Each hour more effulgent, transcendently bright,

As Faith, Hope and Love lend the radiant wing

To enter the "realms where the beautiful sing!"

#### HEBREW MONKEYS. (648)

There is a strange old legend that comes from the days of Solomon. According to the old legend Solomon on his way to visit the Queen of Sheba passed through a valley

where dwelt a peculiar tribe of monkeys. He inquired as to their history. He was informed that they were descendants of a colony of Jews who, by habitual neglect of the Sabbath, had degenerated to the condition of monkeys.

#### THE SABBATH DETERMINES THE MORALS OF THE COMMUNITY. (649)

After all it is the Sabbath and its observance that determines in every community whether vital religion is increasing or decreasing. It becomes the thermometer of man's own religious life, of a community, or of a nation. It has always been so. If you can know how the Sabbaths are observed in a community you know what the condition of the morals of that community is. The two go together. You cannot separate them.

#### NEHEMIAH'S HARD BATTLE. (650)

The battle of the church today to preserve its Sabbath is identical with the struggle of Nehemiah of old in the same work. Jerusalem had been made desolate more than once as the legitimate result of the desecration of the Sabbath by the people. When Nehemiah returned again to Jerusalem, after having completed the repair of the walls about the city, and rebuilding her gates, and restoring her altars for the worship of the living God he found that the people were beginning again the work of destruction by desecrating the Sabbath. Nehemiah's account of the condition of things which he found on his return reads very much like recent news, and the manner in which Nehemiah obtained the victory ought to infuse courage and firmness into the church of today to resist the encroachments upon the sacredness of the Sabbath.—Rev. W. H. Hubbard, D. D.

#### THE NEED FOR THE SABBATH. (651)

"Remember the Sabbath day to keep it holy." Exodus 20:9.

- I. The physical need.
- II. The moral need.
- III. The social need.
- IV. The intellectual need.
- V. The spiritual need.—H.

#### THE ENGLISH LAY MOVEMENT. (652)

Quite ten years ago, in an address before the Diocesan Conference, the Archbishop of Canterbury called the attention of the English upper classes to the harm they were doing to the classes beneath them on Sunday: "One of the great trials of the present day is what the upper classes are doing on Sunday. I do not believe it is half as much what the middle and lower classes are doing. The upper classes are behaving very ill to everybody beneath them.

"It will go ill if the Sunday abuses are not stopped.

"Make people as happy as you can on Sunday, but it does not make them happy to crush them out of all shape, and to keep footmen and butlers at work for large late dinners, and to press the poor boys of the villages into the service of golf."

In 1900, Sir Thomas Kingscote, member of the Victorian Order and one of the present king's household, originated what is called the "English lay movement." It is described in his own words: "Its origin sprang from a great desire which came into my mind to try and influence people not to give luncheon and dinner parties on Sundays, so that their



servants might enjoy a day of rest, and opportunity for worship, which is their due. I could not get out of my mind this desire to help others, so, after much prayer, I mentioned it to two great friends (clergymen).

"Then I gave four or five dinner parties to consult friends of various schools of thought as to the best way to commence operations, and, thank God, the result is that we have gone on, step by step, until we now number over ten thousand members!

"It is a lay movement, open to all: Roman Catholics, non-conformists, men and women, all are welcome.

"We dictate to none, we abuse none, we endeavor to influence people in the right way, and then leave it to their consciences to give effect to their convictions."

#### **"NO LOAFING!"** (653)

"Wherefore it is lawful to do good on the Sabbath day." Matt. 12:12. The late Dr. Cuyler stated that at the foot of Ludgate Hill is one of the most crowded thoroughfares of London. In the center of it, between two lamp-posts, there used to be a solid oak bench with a high back, and on that back was the inscription: "Rest, but do not loiter." On that bench thousands of people in the course of every day used to rest their weary limbs. Like that poor man's bench in seething London stands the unrepealed ordinance of the Sabbath, and over its blessed portal is written: "Rest, but do not lounge, or loiter."—Rev. W. T. Dorward.

#### **RATHER THAN BREAK IT.** (654)

"Remember the Sabbath day to keep it holy." Ex. 20:9. In the college where I studied two girls had a long paper to prepare for Monday morning. Rather than break the Sabbath, they sat up until twelve o'clock on Saturday, and arose at twelve on Sunday. Many of their friends, even of those who approved most heartily of Sabbath observance, criticised the action as foolish, saying that for the sake of their health they might make an exception. They answered that a rule once broken was always harder to keep thereafter, and that they wanted to make it so hard for themselves that they would never again leave work until late Saturday night. The good effect of their resolution was immediately visible throughout the hall in which they lived. Fully ten girls who had grown lax in their observance decided on that Sunday morning to get up early Monday rather than work in the afternoon. From that time on Sabbath observance increased greatly and work was planned so that the early rising on Monday was not an alternative.—Anna Louise Strong.

### **Preparatory Service**

#### **TEXTS AND THEMES.**

**A Heart Made Ready:** "There make ready." Matt. 26:17.

**Stirring to Remembrance:** "I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

**Christ Expected at the Feast:** "What think ye, that he will not come to the feast?" John 11:56.

**The Duty and Obligation to Keep the Feast:** "Therefore, let us keep the feast." 1 Cor. 5:8.

**Self-Examination:** "Lovest thou me?" John 21:16.

**Early Communion With God:** Gen. 3:8-15.

**Abraham's Communion:** Gen. 18:17-19, 33.

**Moses Communes With God:** Ex. 33:9-23.

**David Communes With God:** Psalms. 94:9-23.

**Communion Through Christ:** 1 John 1:1-7.  
**The Blessedness of Communion With Christ:** John. 14:15-26.

#### **COMMUNION WITH CHRIST.** (655)

John 14:15, 19, 23, 26.

I. Communion with Christ makes right living natural. Love is the fulfilling of the law, and the love that grows out of fellowship with Him is sure to bear fruit in obedience.

II. Communion with Christ opens the eyes to see Him. When the world cannot see Him, His follower knows that He is near. In times of temptation, sorrow, or joy, there is no need to seek Him who is "closer than hands or feet."

III. Communion with Christ is not a fleeting experience of a moment. It is not only for certain hours of ecstasy. He makes His permanent abode with those that welcome His coming.

IV. These men to whom Christ spoke had had some three years of intimacy with Him. Yet to them a promise of deeper fellowship is given through the gift of the Spirit. The communion that we may enjoy today is of this higher kind promised to the apostles.

#### **A COMMUNION WEEK MEDITATION.** (656)

"Come, for all things are now ready." Luke 14:17.

My ears have been gladdened by an invitation to the Lord's table. Christ's minister, in his Master's name, has called me to the feast. It is no earthly banquet; it is a spiritual supper. It is no ordinance of man; it is my Saviour's appointment. He ordained it for my special good; to remind me of his great atonement for sin; to strengthen my faith; and to feed and nourish my soul.

How often have I heard that invitation in God's house! And either I have deliberately refused it, or it has been no signal to me that I should set about preparing myself for the solemn ordinance!

And now, that I am so lovingly called, shall I refuse to come? As well might a sick man refuse the healing medicine placed before him; or a lame man reject the staff that is offered him; or a prisoner turn away from the friend who would unloose his fetters. Dare I disobey the command of my Sovereign? Dare I put from me the blessing which my Saviour so graciously holds out to me? Surely not; for I cannot afford to lose one drop of that heavenly shower, wherewith my God refreshes his thirsty people.

Or shall I venture to approach carelessly and unprepared? Jesus seems to be saying to me at this time, "Come, for all things are now ready." All things are ready on his part. He has prepared his table. He stands ready to bless. He waits to be gracious. His arms are stretched out to welcome me. He has a pardon ready for me, and an abundance of grace to meet my wants. "If any man hear my voice (he says), and open the door, I will come in to him, and sup with him, and he with me."

Oh that I may only be ready also! With God's help I will spend the next few days in preparation for this holy sacrament. I will trim my lamp. I will polish my armor. I will set my house in order. I will look into the inner chambers of my heart. I will endeavor to drive out everything that offends; and I will pray that my heart may become a fit dwelling-place for Christ.

I know that "the preparations of the heart are from the Lord," and that if he does not work in me, all my efforts will be in vain. May he give me his Holy Spirit to help me in my endeavors, so that I may "come holy and clean to such a heavenly feast, in the marriage-garment mercifully provided for me!" And oh, that this communion may be a more comfortable and precious one to me than that I have yet partaken of!—Rev. Ashton Oxenden.

#### THE EXAMINATION. (657)

"Let a man examine himself, and so let him eat of that bread and drink of that cup."—1 Cor. 11:28.

He that would not be deceived must carefully and prayerfully examine himself in the light of God's holy word. When we remember that the heart is deceitful above all things, that many have lived and died under deception, and that Satan, the great deceiver, is always busy practicing deception upon us, no arguments can be required to prove the necessity of self-examination. The question to be decided is, "Am I in Christ?" or, "Is Christ in me?" If I am not united to Christ, I cannot have communion with Christ. If Christ does not live in me, I am dead in trespasses and sins. Take which view you will, there is no qualification for fellowship with Christ at his table. Let me then put a few questions to my conscience, as in the sight of God, and may the Holy Spirit enable me rightly to answer them! Have I been thoroughly convinced of my lost state as a sinner in the sight of God? Have I felt the depravity of my heart, and mourned over the pollution of my nature? Have I fled to Christ as a poor, helpless, naked sinner, for a free and full salvation? Have I committed my soul into the hands of Jesus, to be saved by him alone? Am I expecting to be saved simply on the ground of what the Lord Jesus did and suffered? Is Christ precious to my soul? Am I panting and praying for holiness? If so, I am scripturally qualified to eat of that bread and drink of that cup. But, if I have none of these evidences, the Lord's table is no place for me. First let me be reconciled to God, exercise faith in the Lord Jesus Christ, experience that I am led by the Spirit of God, and then I am a welcome guest. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 12:5.—Rev. James Smith.

#### UPPER ROOM OF LIFE. (658)

Acts 1:12-14.

The scripture says that the eleven disciples abode in this upper room. It is to be gathered from the language that it was their home while in Jerusalem. There they lived and worshiped when not engaged in the Lord's duty elsewhere. It is the duty of every Christian now to live in an upper place. No one is compelled to spend his time in some cold, dingy, and mouldy spiritual basement. He is exhorted to come forth into the light and the truth of Christ, and to take a place on a higher plane. The reason that the church does not travel with a pace many times that of its present progress is that too many of its people have forsaken the place of life. We would not give utterance to a pessimistic view, but the truth remains that, if all the disciples of the Lord were enjoying life in the higher and purer atmosphere, there would be far

less difficulty in the department of church activity. It is not only every Christian's duty to partake of this higher life, but it is his privilege. Should there be any neglect, man is the loser, and not God.—Religious Telescope.

#### Communion Sunday

There is no institution more delightful to the Christian than the sacrament of the Lord's Supper. It is a touching remembrance of a Redeemer's love—a refreshing means of grace to the soul—a happy communion to the Lord's believing family—and a gladdening foretaste of the marriage supper of the Lord. No wonder, therefore, that the children of God regard it as amongst their choicest blessings, and look forward with bright hope to those happy Sundays when they may enjoy the sacred privilege of thus uniting in remembrance of Christ.

But it is not to all a feast of joy. Many neglect it altogether; some because they never think of it; and others because they are persuaded in their own conscience that their life is not the life of faith; many receive it in a careless, worldly spirit, and to them it soon becomes an empty form, like a vessel in which is no water; while many others regard it as an awful mystery—as something too high for such as they are—as a sacred gift that they are afraid to touch, and, like the holy of holies in the temple, beyond the reach of common men.

#### FRIENDS FOREVER. (661)

To eat and drink with an Oriental was significant of mutual love and confidence. When invited to come it was felt to be an insult to the host if a refusal was given. Christ by the sacramental feast invites his friends to come and sup with him. He gave his parting words at that feast, and they are on record for us to read before we, too, "Take, eat."

#### CALLED TO SIT AT THE ROYAL TABLE.

(662)

Every year, at the summit of Mount Gerizim, the Samaritans eat the Passover standing, with loins girt and shoes upon their feet, just as their ancestors stood at the time of their deliverance from the Egyptians at the first Passover. They drink the wine mingled with water, the head of the family drinking first. The bitter herb, perhaps wild endive, is laid on a morsel of unleavened bread, the bitterness representing their hard lot in Egypt. The bread is handed to each with the words, "This is the bread of affliction." A second cup, wine mingled with water, is poured out, and a discourse on the lesson of the feast is given, after which Psa. 113 and 114 are sung. A shout of thanksgiving follows.

It was the custom for centuries among the Jews to eat the Passover standing, but when the Jews were subject to the Roman government the rabbis changed it for a reclining position, for, they said, "It is like slaves to eat standing, and we are not slaves," a flattery pleasing to Jewish pride. When Christ and his disciples were going to eat their last Passover, the disciples not only, with their national pride, thought of the seats at the feast, but, in prospect of the political glory which they supposed was just ahead, thought, also, of those who were to take the highest seats. It was so prominent in their thoughts that the Master had to tell them that in his kingdom the lowliest is the highest, the humblest is greatest.—C. F. Wilder.

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# Methods of Church Work

E. A. KING, EDITOR, NO. YAKIMA, WASH.

## Should the Church be Closed During August?

Many clergymen take a vacation in August. The question often arises in the trustees' meeting, "Shall we keep the church open?"

Sometimes the church says to the pastor, "If you will provide a preacher for the period you are absent, you may go." It sometimes happens that the preacher cannot afford to pay for a supply, and go off for a rest. He may, therefore, try to arrange to preach during his vacation in order to earn a little toward paying the expenses.

The experience, however, is not very satisfactory, except that it does provide a change of scene and gives relief from sermon composition.

Every pastor ought to have a vacation sometime during the year, and the church ought to make the arrangements. Many of the church members are themselves away during August, and they should think of the needs of their pastor.

The question is, however, should the pastor go away and leave his flock and close the church for that month? Would it not be better to keep the church open, endure the heat, and the small congregations? Let us see.

1. August is usually a very warm and uncomfortable month. All who are able to do so relax their energies. Church work especially lags, and no one feels like working.

It is a languid month and the mind does not work easily or clearly. It is the flag end of the year. The preacher is tired out.

2. The church building is very often uncomfortably warm, and the people do not enjoy church going. Those who do attend do so from a sense of duty. Everybody would be relieved if for one month they could be freed from "best clothes" and church duties.

3. When September finally comes, who is ready for it? Church people who have enjoyed a few weeks outing or change of scene return to the church fresh and active to listen to a preacher who is still tired and weary, and who is not physically able to do the work.

A preacher may be able to go several years without a thorough rest, but in the end it does not pay. There is no question but that so far as the pastor is concerned he deserves and ought to have some vacation.

4. If he is fortunate enough to enjoy such a rest period, and a supply is secured for each Sabbath during August, how many people attend the services? Does it pay to have just a handful of church members holding on to maintain the dignity and good name of the church?

5. In almost every community there are several churches. It seldom happens that all of the pastors of these denominations take their vacations at the same time. Thus there will be church privileges for those who desire them any way. If all the churches are open every Sunday during the summer each church will have a small congregation.

Arrangements might therefore be made to

combine church services for August, and thus give relief to the pastors and people. If it is impossible for the preachers to get away from the town let them take turns preaching so that a few Sundays of complete rest may be enjoyed by each in his turn.

6. The Sunday school, though, ought never to be given up, for the children are seldom inconvenienced by the state of the weather. They want to go to Sunday school and unless they are prevented they are determined to go somewhere.

7. These arguments do not apply to city churches where conditions favor an open church, and where the church furnishes a supply. They do apply, however, to many churches in smaller places, and we thoroughly believe that it would be better to omit preaching during August and let the pastor have a month's recreation. Then in the early part of September everybody returns to the church and its work refreshed, with a rested pastor ready to be a vigorous and wise leader for the rest of the year. In the long run nothing is lost and very much is gained.

## Summer Opportunities for Religious Work

Adapted from Article by D. R. Davis.

"The devil goes into a town," sarcastically remarked Paddock, the cowboy preacher of Idaho, "puts up a saloon on every corner, attaches all the latest gambling devices, adds the most alluring dives and fills these places with young men. Then the church sends some lone missionary to the place to save the people." So some churches give Satan full swing in the summer, then during the winter try to recover the men he has captured.

During the hot months the devil does his best business. He has the least opposition then; ministers and secretaries are on vacation. Sundays are his bargain days. Every possible kind of amusement and allurements is planned to take a man's money and time, and as the outside attractions increase, efforts at religious work decrease.

Why should not the church be as much alive to the summer opportunities for saving men as the devil is to destroy them? If there is a necessity for such tremendous efforts to reach men in winter when counter attractions are comparatively weak, there is double necessity for extraordinary efforts to meet the religious needs of men in summer when the tendency is strongly against the routine religious meeting. It is unreasonable to expect men who are confined to shops and offices all the week to spend Sunday afternoons in some church listening to an address.

Christ did not ask the people to come into the temple or synagogue to hear him preach. He went where the people were and there delivered his message. If the church is to reach the people it must go where the people are. In this respect the church can well afford to take a lesson from the amusement companies and adapt its methods to the season.

As an illustration of how such work may be done the following case is cited:

A pastor organized the young people of his church into companies, and on Sunday evening, at about six o'clock, sent them out to the parks and street corners in the vicinity of the church to have a song service, give a little talk and then invite the people to the evening service at the church. One evening he had as many as ten companies out in this way, and the gospel was preached to between 1,500 and 2,000 people.

He tells me that as a result of his work three things were accomplished; first, the gospel was preached to a much larger number of people who otherwise would not have heard it; second, as a result of these open-air meetings a number of men were brought in touch with the church and have since united with it; third, it gave his young people some definite work to do, and thus kept at high tide during the hot months the religious spirit in the church, so that when the regular work opened up in the fall, his church was in a better condition than it had ever been before and needed no special rallies or extra efforts to regain what had been lost during the summer.

### The Stereopticon for Outdoor Services in August

Rev. C. H. Woolston, D. D., of Philadelphia, has issued one of the neatest invitation cards for outdoor services we have ever seen.

On the reverse side of his card he invites the men to come without their coats, and to bring along their families. He asks them to "look, hear, think, and live."

The lantern is used on the front church steps and makes a fine place for a service. The invitation card, a copy of which is given below, has much to do with the launching of the project. The quality of our printing makes a great deal of difference to many people. We need not do much, but what is done should be first-class in every respect.

### An Attractive List of Sermons for Sunday Night

Rev. D. H. King has been giving a series of sermons on "Favorite Texts of Famous People." (A book of this title giving favorite texts of 400 or more famous persons is published by F. M. Barton, Cleveland, O.) The idea is a good one worth passing on. Here are his topics:

Hon. William Jennings Bryan.  
Hon. John Wanamaker.  
Rev. Russell H. Conwell, D. D. LL. D.  
Fanny Crosby, the blind hymn writer.  
Ira D. Sankey, singing evangelist.  
Rev. J. Wilbur Chapman, D. D.  
Chas. M. Sheldon, author of "In His Steps."  
Ex-President Theodore Roosevelt.

### How to Preach a Bible Book

Bible preaching is greatly needed. Many preachers choose a topic, find a text that is applicable, a series of stories, and a few headings and turn all into an exhortation. This is not bad preaching, and it is not out of date altogether, but it becomes monotonous to the

thinking auditor. If the preacher would try something different it would prove beneficial to all.

We give below an outline of the book of James as used, sometime ago, by the Rev. E. Trumbull Lee. He published each week a syllabus of the sermon in his calendar. The syllabus is not necessary, though one could easily be made on the mineograph or any copying machine. The outline as used by Dr. Lee is as follows:

#### *Themes and Texts.*

- I. Introduction—The Testing of Faith. Chap. I, 1-4.
- II. Faith and Divine Promise. Chap. I, 5-12.
- III. Faith and Temptation, or "The Perfect Law of Liberty." Chap. I, 15-27.
- IV. Faith and "The Royal Law." Chap. II, 1-13.
- V. Faith and Benevolence. Chap. II, 14-26.
- VI. Faith and The Double Life. Chap. III, 1-8; Chap. IV, 1-12.
- VII. Faith and Providence. Chap. IV, 13-17.
- VIII. Faith and Business. Chap. V, 1-6.
- IX. Faith and the Coming of the Lord. Chap. V, 7-11.
- X. Faith in Miscellaneous Relationships. Chap. V, 12-20.
  1. In relation to Oaths.
  2. In relation to Affliction.
  3. In relation to Joy.
  4. In relation to Sickness.
  5. In relation to Departure from Truth.
- XI. Conclusion—The Epistle and the Present Age.

### The Prayer Meeting

Rev. Manly Benson, D. D., pastor of the Welland Avenue Methodist church, St. Catharines, Canada, issued a very attractive invitation card. On the second page some excellent suggestions are given concerning the prayer meeting.

He calls the gathering a public prayer, praise and promise meeting, and prints the following suggestions about helping and injuring the service:

#### *How You May Help These Meetings.*

1. By coming regularly and promptly.
2. By coming in a spirit of prayer and consecration.
3. By determining to USE the opportunity and NOW.
4. By being brief, do not think you must say "SOME GREAT THING."
5. By feeling PERSONALLY RESPONSIBLE for the success of the meeting, and for the attendance of your FAMILY and friends.

#### *How You May Injure the Meeting.*

1. Try and find some excuse for staying away.
2. Don't take any part in the meeting.
3. Go with a long face, speak to no one, and hurry away quickly.
4. Tell everyone that the meeting was dull and dead and be uninterested yourself.



## Sunday Evening Talks on Reformers

The following list of books will no doubt be helpful to many pastors who wish to give a series of talks on the great reformers. The list is given in answer to this question, which was put to "The Outlook:"

"I wish to give a series of Sunday evening talks on the reformers such as Savanarola, Calvin, Luther, John Knox, and Garrison. I want to get a few books comprehensive enough for me to get a fairly thorough knowledge of the men I am to speak of. Will you kindly refer me to works that will serve my purpose, giving publisher and price."

The answer is comprehensive and helpful: See the following: Poole's "Wycliffe" (Longmans, New York, 80 cents); Clark's "Savanarola" (McClure, Chicago, \$1.50); Blackburn's "Zwingli" (Presbyterian Board, Philadelphia, \$1.50); Taylor's "Knox" (Armstrong, New York, \$1.25); "Luther" and "Melancthon" in the "Heroes of the Reformation" series (Putnam's, New York, \$1.50 each); Dyer's "Calvin" (Harper's, New York); also Seebohm's "Protestant Revolution" and Fisher's "History of the Reformation" (Scribner's, New York, \$1 and \$2.50); and Johnson's "Life of Garrison" (Russell, Boston, \$2). The Schaff-Herzog Cyclopaedia, three volumes, if accessible, would be most serviceable.

Frederick Barton's "Pulpit Eloquence Library" Vol. I., includes a number of brief biographies of eminent reformers and their sermons as well. It is a very helpful and suggestive volume worthy a place on the shelves of every preacher.

## An Indian Camp for Boys

The Boys' Department of the Ohio State Y. M. C. A. is providing a camp for boys this year in the form of an Indian Camp. It lasts for ten days, and the cost is \$12.00 for each boy.

The boys will wear Indian costumes and will be awarded feathers for their war bonnets in return for various feats of skill, knowledge,

and bravery. Indian customs, games, etc., are used as much as possible.

This is a perfectly feasible proposition for large city churches, and for the co-operation of country churches situated in ideal spots for such camps. The boys' ages are from 12 to 16 years. It is just the thing for boys these ages.

Under the wise supervision of Christian men, who have not forgotten how to play, such a camp is the finest experience in the world.

A few years ago the writer, with his Sunday school superintendent, took a dozen boys on such a camping party. Each boy was instructed to take with him the necessary blanket, tin dishes, bathing suit, etc. We took the camp utensils and the necessary camp supplies, the boys paying their share of the expense.

During the night we slept in the loft of an old barn, and each day tramped with camp outfit, stopping wherever we were for meals, always returning to the evening quarters. The boys worked their passage, and were tired enough to sleep well at night. It was great sport, and the boys have never forgotten it.

The value of such a camp is the opportunity for companionship and association. At another camp where the writer spent sometime the evening camp fire served as a splendid occasion for confidential talks of all kinds. At still another, there were occasional speakers for the boys invited it from the city not many miles distant.

The church and Sunday School may well spend a little time and money in making August a pleasant time for the boys and thus win them to the school during a whole winter season.

## The Summer Bible School

August is a good month to spend at some Bible school in the woods or by a quiet lake. It pays large returns. The writer remembers very well how one summer he planned to remain in the city during August, and take no vacation. After a week had passed his good



wife observed that he was getting no rest. The demands of the parish still pressed upon him.

She opened her "Wedding Fee" box and said, "You must go away to the summer Bible school for two weeks and rest and get some new inspiration." He was not long in preparing for the journey. The two weeks brought a gain of ten pounds in weight, rest to a fagged brain, new acquaintances, and an abundance of inspiration.

The Bible readings and lectures each day in the big tent opened up a new world of thought, and the delightful scenery and fresh air of the woods brought calm and peace to the soul.

The mind seemed to awaken and plans were then and there made for series of sermons, and new methods of work were suggested. Never were ten days more wisely or more profitably spent.

It pays more than words can tell for any preacher to get away for a few days, even to some religious summer school or camp, and it is the writer's wish that every reader of this department may have this year such an uplift and inspiration.

### Suggestions From Church Calendars

In looking over a number of church calendars recently we have noticed that one of the churches represented publishes the name of a church auditor. It also announces a temperance committee and a social committee.

Another church announces each week a list of suggested Bible readings for the people. It also announces deaths and dates of funerals.

The following paragraph appears at the bottom of a Presbyterian calendar from Ohio:

Anyone who believes in Jesus Christ as his personal Saviour, is determined by the help of God to forsake sin, and to lead an earnest, useful Christian life, will be gladly welcomed into the membership of our church. We do not require perfection, but we do require sincerity.

It is both the duty and privilege of every member of the church to avail himself of all the means of grace, and to engage in some form of active Christian service.

On the last page of Dr. Kengott's calendar (Lowell, Mass.) a list of "Shut Ins" is given with their addresses. A list of the sick is also given. Reference is made to the "calendar fund." There is a popular subscription fund for the calendar and it is evidently well supported.

There is a Maternal Association connected with the church, and in this calendar it announces that a book case has been put in the vestibule. The librarian will lend books on Sundays between the hours of twelve and one o'clock p. m. These books are of especial interest to young mothers.

At the bottom of the calendar is the following:

Your minister desires to be of the most possible service to you and therefore asks your co-operation as follows: Please check the

square giving information you wish the pastor to have, fill the blank below, tear it off and deposit it with your weekly offering, or hand to the pastor at the close of the service.

Change of Address.....  
Special Call .....  
Strangers Present .....  
Sickness or Trouble.....  
New People .....  
Desire to Unite with the church.....  
Name .....  
Address .....

### A Prayer Meeting Plan

At Central Church, Fall River, Mass., during the past year Dr. C. F. Swift has inaugurated "Witness Bearing Meetings," for which the second Thursday evening service of each month is set apart.

Church members are divided into groups alphabetically, and the members of a group are urged to be present on the evening assigned to them and take the entire responsibility for the service.

They are specially urged to bring some word of personal experience, perhaps expressed in a passage of Scripture or a verse of a hymn, or, best of all, in their own words. They are asked to throw out suggestions for the church work of what they hope to see done and what the church has meant to them.

The meetings held so far have been looked upon as the most helpful meetings ever held. Those who cannot be present have been requested to send some written word so that the church might be assured of their interest and co-operation. Expressions from young and old have come in, giving to all a new insight into the mind and thought of many who heretofore have kept silent, thus depriving the church of many valuable suggestions, words of faith, trust and hope in the Christian life.

### A Decision Card

Wide awake pastors are always glad to have their attention called to new and helpful printed matter. Those who see little use in providing up-to-date printing would do well to try something new occasionally. It is worth while to do so if for no other reason than to stir up the congregation and to start them to talking about it.

There are better reasons for the use of attractive church literature. The following card is gotten out by the Tabernacle Baptist Church in Philadelphia, and is calculated to reach two classes of people.

One phrase in it is worthy of special note and might wisely be printed in capitals, viz.: "Believing in the Tabernacle Baptist Church." If we could only get people to believe in their churches, in the management, purpose and work, we could accomplish marvelous things. This card is recommended especially to Baptist clergymen, but it may be adapted to any church.



## Order of Service

It is convenient to have a regular printed form of church service to use while in the pulpit. There should be one for the pastor and duplicates for the chorister and organist. These may be printed and bound in pads to be kept handy on the pastor's desk. Enough to last a year would cost very little. The following is given as a working suggestion:

Morning	Evening.
Organ	
Doxology	
Lord's Prayer	
(Congregation, led by pastor)	
Gloria	
Responsive reading, page—	
Hymn No. —	
Scripture reading	
Anthem (choir)	
Prayer	
Solo, or Hymn No. —	
Announcements	
Offering	
Hymn No. —	
Sermon	
Hymn No. —	
Benediction	
Organ	

Notes.

## SERMONS ON "WOMANHOOD."

Here are three fine sermon topics.  
 Woman's Worthiest Womanhood (for young ladies).  
 Divine Motherhood.  
 The Model Woman.

## PAYING CHURCH BILLS METHODICALLY.

"An ideal plan for the orderly payment of bills is in use at Vermilion, Ohio. The church and its several departments of work, the Sunday school, Christian Endeavor, Ladies' Aid, etc., each has its separate checking account at the local bank, and uses a uniform voucher-check with a double stub.

On the inner stub, on the end of the check, is a condensed statement of account, with order for its payment, certified by the proper party, the executive head of the special department. All accounts are settled promptly. No bills are paid without proper authority, and

the vouchers when returned are classified automatically in their proper place. Thus the church sets a creditable example of business exactness and promptness which cannot fail to win the respect of local business men."

This plan takes it for granted that there is always money enough on hand to meet the payment of these checks. But this may not ordinarily be true. The wisest way is to arrange with the bank to honor the checks and charge the church interest if necessary.

## SPECIAL SERVICES FOR SPECIAL CLASSES.

The man who invented the following invitation card was a genius. Here is a special service for shoe-men. The choir is composed of representatives of the shoe stores in the town. Why could not this plan be used to attract the attention of other classes. We should be much pleased to know if any of the brethren carry out the suggestion.

## LET THE PEOPLE CALL.

Rev. George B. Hattfield, of Toledo, Ohio, recently printed the following in his church calendar:

The pastor will be glad to give names of friends and make suggestions to any who will plan to do systematic visitation for the extension of the church. He has on his list about SIXTY families who should be visited immediately.

## HAS INFIDELITY DISAPPEARED?

The following questions and answers are taken from the literature of two hundred infidel Sunday Schools in the United States:

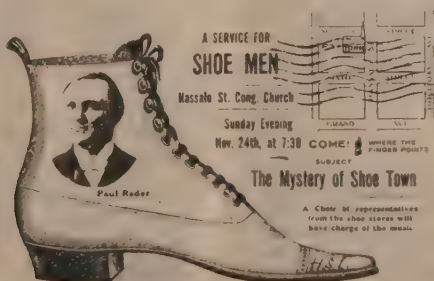
1. What does Science teach about God, or the immortality of the Soul?

Answer—Science has proven that there has not been and is not now a God because there was and is no need of Him in the creation.

2. If God is the invention of man, what shall we think of the "Immortality" of the soul?

Answer—That it is the same kind of invention; exactly the same fable without any true value.

These facts are sufficiently grave to arouse the preacher to prepare at least one sermon on modern unbelief. They may be used also as arguments for better Sunday School work and more thoughtful teaching.



## Bible Study Sunday

Once a year the pastors of our churches are requested to preach a sermon on some phase of Bible study. Usually this sermon is preached early in September and it should receive consideration during the month of August. We can do no better work than to arouse our people to a re-reading of the Bible and, if possible, to a careful study of it.

The following comments taken from an exchange are well worth considering and, in main, are true:

"The importance of Bible-study Day to our congregations will be universally recognized. Its chief importance is to themselves; whatever others may derive from it—missions, education, benevolence, all of our common interests—the church itself is the principal beneficiary, in every possible way, as will be seen by the enumeration of a few leading particulars which have been made manifest over and over again.

1. Church attendance is increased.
2. Pray meeting attendance is built up, and the services filled with life.
3. Outsiders are interested and brought to church.
4. The Sunday School takes on a new life, and Bible training has a new value.
5. Courage and hope and vigor are given to all who participate in it.
6. And, not the least, it affords a common object on which the whole church can be brought to unite in perfect accord.

All these, and countless others, follow in the wake of that systematic study of the Scriptures which is known as teacher-training, nor would it be an easy task to name any other work in which it would be possible to kindle equal enthusiasm, or which would result so much to the advantage of the congregation.

Bible-study Day affords the opportunity to introduce this work in every church and school where it is not now in operation, or where a second class can be formed.

Information and material for such an observance of Bible-study Day may be had by addressing The American Institute of Sacred Literature, Chicago, Illinois.

## A Secretary of Literature

In the New York Avenue Presbyterian Church, Washington, D. C., the woman's missionary society has a secretary of literature whose work and office might well be developed in every woman's missionary society in the land. One of her duties is to obtain subscribers for the denominational magazines.

During the year she obtained 57 subscribers for the Home Mission Monthly, 66 for Women's Work, and 110 for Over Sea and Land. 918 leaflets were sold, and 550 were distributed free and 545 were sent through the mails. 119 copies of "Christus Liberator" were sold, 107 copies of "Christus Redemptor," and numerous copies of other books, together with prayer calendars and souvenir postals of the church. The work of a secretary of literature may be made quite extensive, and exceedingly profitable both to the local society and to the denominational boards.

## A Witness to the Value of a "Brotherhood of Andrew and Philip."

REV. DR. A. POHLMAN, PASTOR TEMPLE LUTHERAN CHURCH.

The Brotherhood has been instrumental from the first in getting the men of our congregation closer to each other. The spiritual life has consequently been quickened and deepened. The men, with nothing but a suggestion from me, organized and conducted a finely equipped circulating library and reading room, which has become known to many in the community. The church helped at the start, but now the Brotherhood, through its "Library and Reading Room Committee," carry it on as though they were veterans in the work.

Then for the summer, the Athletic Committee, through the liberality of one of its members, secured suits for the baseball league, which brought our chapter into favorable notice, and helped our men to influence others for good. The Entertainment Committee made it possible for the men to gather in social functions in informal manner on a number of occasions, and, of course, helped the men to get better acquainted. The Prayer Meeting Committee has been in evidence with good leaders, men who were picked mostly out of our own members, and thus new workers are being developed.

A feature of special significance is found in the men sitting in a body in the church on various occasions and singing familiar hymns. This gives an appearance of "Men in the Church"—a thing often questioned by men who don't go to church.

Then, too, the ushers for the church and other services are taken mostly from the Brotherhood, again bringing the men and the chapter into prominence.

Yes, the chapter is a good thing. I feel as though it were something substantial on which I can lean. I strongly commend having a chapter in every church. "Men for men"—that's my motto.

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# Studies In Texts and Themes

## RESULTS OF RETURNING TO GOD

A study of the 14th chapter of Hosea.

1. Healing, V. 4. I will heal.
2. Love, V. 4. I will love.
3. Refreshment, V. 5. I will be as the dew.
4. Growth, V. 5. Grow as the lily.
5. Beauty, V. 6. Beauty as the olive.
6. Abiding, V. 7. They that dwell, shall return.
7. Truthfulness, V. 8. From me, is fruit.

—Rev. J. H. Brookes, D. D.

## CHRISTIAN WORK.

- I. What it is to work for Christ.
  1. Teaching. Matt. 28:19.
  2. Preaching. Luke 16:15.
  3. Living. John 14:15.
  4. Representing (ambassadors). 2 Cor. 5:20.
  5. To work with Christ.
    - Laborers together. 1 Cor. 3:9.
    - Presence promised. Matt. 28:19, 20.
    - Abides. Jno. 14:23.
- II. Who are to do it?
  - His followers. Jno. 14:12.
  - His servants. Luke 17:10.
  - His friends. Jno. 15:15.
  - His brethren. Matt. 12:48-50.
- III. Qualifications needed.
  - Love and motive. 2 Cor. 5:14.
  - Love the test. 1 Jno. 4:8.
  - Power of the Holy Spirit. Acts 1:8.
  - Prayer. Acts 4:31.
  - The word (instrument). Heb. 4:12.
  - The armor (to protect). Eph. 6:17.

—Thos. J. Wilkie.

## THE EVIDENCES OF CONVERSION.

1. A full surrender of the will to God. Josh. 24:15, 16. Matt. 6:10.
2. The removal of a burden of sin, gradually or suddenly. 1 Jno. 1:9.
3. A new feeling of love to Christians and to Jesus. 1 Jno. 3:14.
4. A new relish for the Word of God. Psalms. 119:10, 11, 14, 15, 16.
5. Pleasure in secret prayer—at least at times. Matt. 6:6.
6. Sin or Sinful thoughts will cause pain. Psalms. 51:1-4.
7. Desire and efforts for the salvation of others. Rom. 3:2-3; Matt. 4:19.
8. A desire to obey Christ in His commands and ordinances. 1 John 3:24; 2:3.
9. Deep humility and self-abasement. Jas. 4:10.
10. A growing desire to be holy and like Christ. 1 John 3:3.

"If any man have not the spirit of Christ he is none of His." He that is wise will search himself and see if he has this spirit—these evidences of a Christian life.

—Rev. H. E. Buffum, Ph. D.

## GOD'S WORD IS A LAMP.

The Bible is like—

- I. A policeman's lamp. With a search light. Psalms. 119:130.

- II. A postman's lamp. With a clear light. Psalms. 36:9.
- III. A guard's lamp. With a signal light. Psalms. 19:11.
- IV. A watchman's lamp. With a protecting light. Psalms. 119:11.
- V. A traveler's lamp. With a safety light. Psalms. 119:105.
- VI. A miner's lamp. With a safety light. Prov. 6:23.
- VII. A home lamp. With a useful light. Prov. 13:9.

## THE BELIEVERS WALK.

1. Walk in love. Eph. 5:2.
  2. Walk in the light. Eph. 5:8.
  3. Walk circumspectly. Eph. 5:15.
  4. Walk by faith. 2 Cor. 5:17.
  5. Walk honestly. 1 Thess. 4:12.
  6. Walk consistently. Eph. 4:1.
  7. Walk as commanded. Jer. 7:23.
- The believer will walk through all eternity with Jesus. Rev. 3:4.

—A. H. Whitford.

## CERTAIN PUNISHMENT FOR SIN.

- "Be sure your sin will find you out." Num. 32:23.
- No, not mine—never. Nobody was present to see. Yes, it will.
- I. Your sin will probably find you out in this world.
  - II. Because God always sees it when it is committed.
  - III. Because the sinner's conscience often betrays him.
  - IV. Because it will be revealed at the last great day.

## OUR SALVATION.

- John 3:16.
- I. The source of it—The love of God.
  - II. The means of it—The work of Christ.
  - III. The condition of it—Faith in Christ.
  - IV. The need of it—That we might not perish.
  - V. The result of it—Everlasting life.
  - VI. The extent of it—Whosoever believeth.

—James M. Gray, D. D.

## GRACEFUL WALKING.

- I. In the light. Isa. 2:5; Jno. 12:35, 1 c.; Eph. 5:8.
- II. Under instruction. Isa. 30:21; Jer. 7:23.
- III. In a good way. Jer. 6:16; Hos. 11:3 f. c.
- IV. In the Spirit. Gal. 5:16.
- V. In love. Eph. 5:2.
- VI. In wisdom towards the world. Col. 4:5; Eph. 5:15; 1 Thess. 4:12.

—R. W. Lewis.

## VOICES OF JESUS.

- I. Shepherd's voice—Follow Me.
- II. Master's voice—Occupy.
- III. Saviour's voice—Come unto Me.
- IV. Teacher's voice—Learn of Me.
- V. Bridegroom's voice—Open to Me.
- VI. Friend's voice—Counsel thee.
- VII. Physician's voice—Wilt thou be made whole?

**THE AUTHORITY FOR THE LORD'S SUPPER. (659)**

Matt. 26:26-29; 1 Cor. 11:18-34.

It is not a scheme of man's contrivance, or a result of merely human wisdom, but was ordained by our blessed Lord Himself, and enjoined on His people by His twice-uttered words.

The first occasion was on the night before His crucifixion, when He was eating the Paschal Supper with His disciples. He then gave them bread and wine, and said, "This do in remembrance of Me." Here, therefore, is His own plain command—and one command from Him is enough for the Christian.

But He did not leave the subject there; for after His ascension to the right hand of God, He was still mindful of His sacrament, and repeated His command by express revelation to St. Paul. He had already spoken plainly, so that none could mistake Him; and three evangelists had left His words in writing, so that none could doubt as to His language; but yet, as if to prevent the possibility either of forgetfulness or mistake, when He called a new servant to His apostleship, He made to him a second revelation of His will; for on turning to 1 Cor. 11:23, we find that St. Paul did not receive the doctrine of the sacrament from those who were apostles before him, but from the Lord Jesus Christ Himself; "I received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me."

Now, to those who really wish to be the Lord's disciples, and are anxious to know whether they should attend His supper or not, these twice-uttered words (spoken once and repeated to St. Paul) of the Lord Himself surely give a simple answer, and encourage them in a child-like spirit to accept the blessings which are offered to them in His sacrament. You may perhaps think it safer to abstain and wait; but is it not the safest thing simply to obey the commands of Jesus? To follow your own judgment, and to give way to doubts and fears, can never be so safe as to throw yourself like a little child at the feet of your Saviour, and there act like the servant of the centurion, to whose ready obedience his master bore this remarkable testimony, "I say to my servant, Do this; and he doeth it." If therefore you really wish to be the disciple and servant of your Lord, and if the true desire of your heart is to obey and follow Him, then let fear give place to obedience, and begin at once to do what He commands. —Rev. E. Hoare.

**THE LORD'S SUPPER. (660)**

"Christ our Passover is sacrificed for us."

1 Cor. 5:7.

The Passover was a memorial of an event. The Lord's Supper, of a person. The former commemorated the birth of a nation, the latter the death of a person. We are wont to celebrate birthdays and forget death days. Christ made no mention of His birthday, but bade the church remember His death-day. So, upon certain days, the Church of Christ, in the manner chosen by its Great Head, shows forth by His death will He come.

I. In the old sacrifices there was a remembrance again made of sin every year;

in this simple service a remembrance is made of salvation; for once, at the end of the ages, Christ was manifest to take away the sin of the world. Many are kept away from the Lord's Supper by the remembrance of sins and a sense of unworthiness. This is the one place and time where a Christian is to forget self, worthy or unworthy, and remember "Jesus only." Suppose an Israelite had refused to celebrate the Passover because he had once been in Egypt, or yet bore the scars, or had even of late longed for leeks and onions; he is to celebrate a fact; he is now free; he is out of Egypt; and the surest and shortest way to get Egypt out of him is to obey the law, and, forgetting self, remember the Lord's Passover.

II. When a Christian shrinks from the Lord's Supper because unworthy, he, unconsciously, puts all who do partake on the plane of so-doing, because, in their own judgment, worthy,—a false judgment,—and virtually says, "If I was better I would stay," thus assuming that self-judged merit is a reason for coming. To eat and drink with such a feeling is to eat and drink unworthily. Paul did indeed, accuse the Corinthian Christians of thus eating, that they had perverted the memorial supper to a banquet; some were hungry, some drunken, none were remembering Christ.

The Fourth of July and Decoration Day are set apart for special purposes; to debase and degrade them, and debauch the user, is to use unworthily—to abuse and thus condemn the abuser. W. B. Hay, living in the bush in New Zealand, gave an umbrella to Tama, a native. When it rained, instead of spreading the umbrella to keep his coat dry, he took off his coat, wrapped the umbrella up in it, to keep it dry, thus judging himself, condemning himself by his false use of the gift. So the Corinthians perverted the supper and were condemned.

Quite as curious a perversion, though in quite another direction, is seen in the Romish Church, where it is claimed the words, "This is my body," are to be taken literally; and not only for that loaf, blessed by the Christ, but for all bread blessed by the clergy of the church. A reference to 1 Cor. 10:17 shows us that all partaking of the bread of the supper become one bread or loaf—a double miracle—first, the loaf, blessed, becomes the flesh of Christ, and then the partakers of the flesh become, instantly, bread in turn, and not only bread, but one body at one and the same time. If the loaf becomes Christ's flesh, then the partaker becomes bread.

"Logic is logic, that's all I say."

Dropping the Corinthian and Catholic perversions, let us note three simple truths concerning the supper:

1. Memory demands expression. This is seen all about us in daily life. We write books, rear monuments, celebrate days as memorials.

2. Expression reacts and strengthens memory. The memory of the lost friend is never so fresh as when we have expressed the memory.

3. Memory expressed attracts attention. When the children of the Israelites should see the service of the Passover, they would ask the meaning, and each new generation would follow the old, as the new rain flows in old channels. So the celebrating church becomes a preaching church, and in place of one voice and many listeners, the whole congregation heralds, sets forth, preaches the Lord's death till He come. When the church preaches, the world pays heed. Brother, forget yourself, remember Christ, express memory, and memory expressed shall proclaim the Lord's death.—Rev. Dr. O. P. Gifford.



# THE HOMILETIC YEAR—AUGUST

G. E. F. HALLOCK, D. D.

## Best of Recent Sermons

REV. W. L. WATKINSON, REV. J. H. JOWETT, M. A., REV. MARION HEIZER, REV. S. PARKER CADMAN, D. D., REV. JOHN CLARK HILL, D. D., AND WM. RIVERS TAYLOR, D. D.

### Conversion

BY REV. J. H. JOWETT, M. A., BIRMINGHAM, ENG.

Text: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matthew 18:3.

"As little children." How frequently the Lord took a little child for his text! How often he rebuked the hustling, selfish behaviour of feverish, ambitious men by putting into their midst a little child! "Except ye become as little children." What is there about little children which must be found in those of a ripe age who would be citizens of the Kingdom of God? What are the great characteristics of the child-nature in which all healthy maturity must share?

I. I think the first great feature of childhood is pure affection. In childhood, affection is spring-water. It just bubbles up, most naturally, and is pure and delicious. In manhood, affection is too often tap-water. It has flowed through pipes of expediency, prudence, and calculation, and it has lost its sparkle and limpidity. "Master, who shall be greatest in the Kingdom of Heaven?" There you have affection which is losing its purity, affection with a selfish aim, affection yoked to personal ambition. Now that is the perilous tendency when our lives emerge out of childhood. Affection is prone to pass into long-sighted calculation. "We have left all and followed Thee; what shall we have therefore?" Love sets a price upon itself, and demands payment. That is not the way of little children. Little children loved Jesus for the pure luxury of loving him. Their love was its own reward. They loved the lovable, and were happy. But are not older people prone to think that devotion to Jesus ought to be returned in the shape of temporal prosperity? Do we not half expect material payment for spiritual service? The Lord wants us to have the pure, uncalculating love of little children. He wants us to live so much with him that to love him shall be our highest bliss.

"My God, I love thee, not because  
I hope for heaven thereby,  
Nor because they who love thee not,  
Are lost eternally;

\* \* \* \*

But as thyself hast loved me,  
O over-loving Lord."

II. The second great characteristic of the child-nature is its fine sensitiveness. A child's spirit is like a photographer's sensitive plate, exceedingly impressionable, responding to the daintiest touch of the softest light. The joys and sorrows of the world find in children a most ready and sympathetic response. Now

this fine sensitiveness is apt to be lost as childhood is left behind. Our impressionableness is prone to lose its delicacy. The grief and happiness of the world do not move us with the same facility as of old. Our character is inclined to harden in one of two directions—towards gloomy pessimism or towards a glaring worldliness. The child-disposition may be symbolized by the month of April—April weather easily breaks into sunshine, and quite as easily breaks into rain. Before the shower is over the sun is shining again. Childhood easily breaks into smiles. It quite as easily melts into tears, and before the tears are dry the smiles are there again. But, away from childhood, we are prone to lose the April characteristics. We pass either into the dull, heavy, pessimistic gloom of November, and it is difficult to move us into smiles, or into the hard, worldly glare of June; when it is difficult to melt us into tears. These are the two great tendencies of all life which is not vigilantly watched; to a gloomy pessimism which loses its sympathy with joy, or to a hard, prosperous worldliness which loses its sympathy with grief; and both dispositions are opposed to the child-nature, one of whose great characteristics is a ready responsiveness, a fine sensitiveness for the whole emotional round of common life, "Become as little children."

III. A third great characteristic of childhood is its open-mindedness. Childhood is an age of eager questionings, and not of dogmatic conclusions. It is a season of keen receptiveness, of intense love of the sweet light. Now that open-mindedness is apt to be lost with the growth of our years. Revelation is regarded as closed; the volume is ended; all light is given; so that our knowledge can now be arranged in final forms. That was certainly the condition of the people among whom Christ's earthly ministry was passed. Their minds were closed, shut up tight against the reception of any new revelation from God. And so the Lord spoke of them as having their eyes closed, and their ears stopped, and their hearts hardened. They had lost their open-mindedness. Their windows were no longer open towards the dawn, for the reception of the truth of God. There were two forces actively at work closing their minds, and they are quite as active today, the forces of pride and prejudice. When these abound in a life, every door and window is closed, and the "Light of the World" will seek admission in vain. If we are healthy, and have the nature of little children, we shall have a hungry open-mindedness for the truth. "As new-born babes, long for the milk of the Word."

## First of All, Prayer

REV. MARION HEIZER, WAYNESVILLE, N. C.

Text.—1 Timothy 2:1.—“I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.”

Not first of all, going, nor first of all, giving; not money nor teaching, but first of all prayer. There are some of us who, in our rush and haste to go and give, forget to pray. Most workers are tempted by the multiplicity of needs to a short sighted spirit of hurry—so much to do, so little time to do it in, we must hurry, hurry, hurry, and the time for prayer is cut short because of the need for work.

It is narrowness of vision that leads to such a fault. If we should really catch a glimpse of the greatness of the need it would paralyze us then and there; we would know our little strength is as nothing before such want and we would stop and fall upon our knees until we should be filled with strength from a more than human source. We would lay the matter before him and talk with him about it until we should gain from him a clear understanding of the situation and learn from him just what is our allotted part in his great work for man and how we are to grasp and to handle our tools.

### 1. Prayer for plans:

He is a foolish workman, who, because he sees the building far from its completion and the time limit of the contract drawing near, rushes to his work all unprepared, and does not stop to ask the foreman what is planned for his day's work. Our Master always prayed before he worked. So to the busy, active, hurrying Christian, the apostle speaks, “Stop, my child, wait, consider. You are not yet ready for your work—first of all, prayer.”

But there are others to whom the message comes with a different note, others who are held from active service and who look upon the need of the world in helpless despair. “If we only had money, if we only had strength,” we cry, “we would do great things.” But empty purses and feeble bodies mock the eager hearts; they reluctantly fold their helpless hands and do nothing, forgetting that first of all comes prayer. God needs our bodily activities, we think, for he has bidden us go labor in his vineyard. We see his blessing descend upon his laborers, and we see his work suffer where men refuse to go. In his wisdom and his mercy he has called our bodies to his service; but has he not called our spirits, too?

It seems a strange thing that omnipotent God depends on our frail bodies for his work, yet we believe he does, because he has said it. Should it be harder to believe he depends upon our spirits when he has bidden us to pray? He needs these prayers of ours just as he needs our time and strength and money. Are we giving one thing God requires of us and refusing him the other? Or do we, because we cannot give gold and labor, refuse to give anything? He first gives before he asks of us. If he had wanted gold of us we should have gold to give. If he had wanted strength, we should have strength. Perhaps he only

wants for prayer; is it beyond our power to give him this?

### 2. Much time for prayer:

Sometimes an eager, consecrated life is taken from the field of labor and made to sit quiet and inactive for a time, and it seems strange to us that one so capable and so willing should be held back from work. Meditating on this thing, the thought has come to me, perhaps God needs some one with much time for prayer. The missionaries on the field are crowded with work, rushed, crushed, with many duties. The feeble longs to go help them, but he cannot go and he has no wealth to send. Perhaps God, who sees it all, knows that those in the field need prayers more than they need workers, and so send illness that takes active work out of this servant's hands and leaves him time for prayer.

The apostles thought it was not fitting that they should spend their time in serving tables; they turned that work to other hands that they might spend their time in prayer and the ministry of the Word. Then why should you, oh dear, afflicted brother, feel that you have no work to do because you are not serving tables? The highest of all work is yours, you are especially privileged if you are given much time for prayer. Are you improving your opportunity?

Some have much time for prayer and some have less, but all may pray. It is not every one's privilege to give those secondary gifts of work and money, but it is the privilege of every man to give this first gift, prayer. We mourn over our limitations, but it is no limited opportunity prayer offers us. Prayer reaches up to Heaven, and out to every corner of the earth.

3. The work of prayer is full and varied, no dull monotony in this field of usefulness. “Supplications, prayers, intercessions, and giving of thanks,” four branches of this work are named in the first verse of the second chapter of Timothy, and an infinity of possibilities lies in each division. If any man feels that God has nothing for him to do, let him meditate on those four opportunities of service. When he has thoroughly threshed out their meaning, I am sure he will be satisfied that they represent work enough for any man.

It is not fit that followers of Jesus Christ should consider prayer as an unimportant or in any wise inferior work, for it is the work our Lord is doing now. He spent thirty years in the work of preparing for his ministry. He spent three years in teaching and healing, crowning it all with his great act of sacrifice; but for nineteen hundred years and more he has made “continual intercession.” Shall we despise the part he gives us in this great work of his? We must not despise it if we are to be his workmen, approved of him. We must appreciate the importance of prayer, we must feel the honor and the responsibility laid upon us. We must study his life of prayer and learn to imitate it. We must give heed to his great apostle and follow faithfully and diligently his wise advice that “first of all supplications, prayers, intercessions, and giving of thanks be made for all men.”



## God in the House

REV. S. PARKES CADMAN, D. D., BROOKLYN, N. Y.

Text.—"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

A man's true home, his real residence, the unchanging place where he is always to be found, is his own personality; everything else changes; circumstances, conditions, environments, but a man's personality is the one abiding fact amid universal change; it is the one great home of the soul, and whatever comes in time or eternity, that remains; you and I are self-supporting beings by the will of God and our own personality. Personality is the one rock in the morass of fluctuation; to it all other things give in their allegiance and render it their support. What is the practical relation of this truth to life? Jesus said: "As a man thinketh in his heart, so is he;" but he also said that God was a God of love and the Father of man, which is the other side of this great truth of the supremacy of personality. Whatever you think about God, therefore, determines your entire life; gives it the indispensable elements of true personality and reality.

Men get wonderfully excited these days about economic questions; they ask how Jesus would judge as to the problems of capital and labor, for example, if he were here now. But I tell you that behind your welfare in every department and interest in life is the thought you have of God, your conception of him. Just as India stands for one conception of God, and Buddhism answers for no conception; just as Mohammedanism answers to a certain conception of God and life, so America, with a better and a Christian civilization, answers to a greater and higher conception of God as the supreme personality in the universe, a personality of love, wisdom and benevolence, as we see and know him in the teachings of Jesus Christ. It is because of personality that man has two great starts in life; the first when the arms of his mother take him to her breast to hold and cherish him through his infant years; the other when the Father God takes our naked spirits, freed from the flesh and the environment of an earthly existence, and conducts us to our just and proper destiny in another world, where personality and character alone will count.

There is another great law of personality, the law of growth, the law of progress and development. Just as the Hudson River pushes its way to the Atlantic Ocean, so you and I push our way up and out into the personality of the Supreme Being, the supreme personality; but if we allow the channel to become choked up with worldliness, lust and sin, then hear we the moanings of God's justice awaiting us at the "bar." The fact of personality in the life to come needs no arguments by me; the lives of men are full of its foregleams and its power. When I was a young man it was one of my delights to go to the House of Commons and listen to Gladstone. When his Greek-like head appeared in that great assembly, I said to myself: "There is the head

I will first recognize in the day of judgment," the whole atmosphere of the house seemed surcharged with him as by a galvanic battery. When he sat and listened to one of his opponents—who referred to him as "The Grand Old Maniac," instead of "The Grand Old Man," as the world was accustomed to think of him—he was, with one of those wonderful eyes of his, translating one of the Greek poets, the other and both ears attentive to the speaker whose sophistry he was presently to demolish. He was then seventy-five years of age; at eighty, it was my privilege to hear him speak on the Turkish atrocities in Armenia in terms that thrilled and convinced mankind; and I said, "If he can do that at his age, what great things will he not do beyond the River of Death!"

This great man lived and toiled with the immanence of God in his very soul; his personality was shot through and through with the conceptions of right and justice, which have their origin in the personality of God. That God is the whole visible creation in solemn psalmody doth declare. But it is more important to know what God is than simply to know that he is, and this knowledge comes to us alone through Jesus Christ, a fact which I challenge any many to disprove. Night unto night uttereth wisdom, but we can know nothing of the Divine Personality apart from the revelation of Jesus Christ. It is for this reason that I plead with you for the presence of Jesus Christ in your personality, in your heart. He says, "Behold, I stand at the door and knock; if any man will open the door, I will come in unto him." When he comes in he brings the feast with him, for he is charged with the great commission to tell the world that God is the everlasting lover of your soul.

Between the personality of God and the personality of man we must put the mediatorship of Jesus Christ. Indeed, I question if God could reveal himself to you and you still live; that old sage was right when he said that no man could look upon the face of God and live; Jesus declared that "no man hath seen the Father at any time." But the personality of God is in Christ, and through his human nature it comes to us as well. We may well sing, "Thou, O Christ, art all I want; all in thee I find," for he is the God-Man and the elder brother of the race. I tell you that the evangelical position in Christianity is not one that is but feebly sustained; it is backed by the personality of God in Jesus Christ.

I. I plead with you to give Christ a larger place in your life; he is the God in the home, the real home of every man's life, his personality and his consciousness. He pleads to be admitted to your heart, because he knows it is the center of your life. It remains for you to open the door. Why do you not do it? It is not because your heart's door is, as it is represented in Holman Hunt's famous picture, entrained about with vines, but because it is already filled; there is no room for him; it is filled with other guests, with worldliness, with sin. You will not invite the heavenly guest into that dirty room; your conscience tells you that you should first turn out the moral filth and the enemies that crowd the guest

chamber, and I am glad that it is so! You say that you cannot admit him till you really believe; I tell you that it is not your doubt that keeps Christ out; no man every truly believed but that he had some doubt which it is the office and within the power of the once-admitted Saviour to remove.

II. Again, Christ should be admitted to your social life. It is time that the American home was re-established, and that it was made more free from the taint of divorce. The home where the children ask where their father or their mother is, is no true home. The time has come, too, when stronger laws should be made against the ravisher of women, the man who would take her honor but not her life! I say hang your social theorists to the nearest tree when their theories defile motherhood and destroy the purity of the home and rob us of their essential contribution to the stability and purity of life itself. We have erred in this respect more, perhaps, than any other nation laying claim to as high a type of civilization. I urge you men, therefore, not only to give Christ his rightful place in your individual lives, but also to enthrone him in the social life of the home. I have known men who hogs at their hearth-sides; and others who were grand at the Masonic fraternity who never gave anything to their homes but a groan. I belong to the club and the Masonic order, and I esteem them highly, but they do not make men lovers of the home. If any of you are such men, just go home and kiss the woman you call your wife; don't say you are going to do it, but just do it—and then keep up the dose for three weeks and note the result.

III. The taking of Christ into your hearts will mean the taking of Christ into your homes. That's the hook to my address; I would not give a fig for a sermon that did not have a hook to it, and bait on the hook, and it is a good thing to occasionally pull up the hook and see if the bait has been taken! Sometimes it is taken when we do not know it. I was preaching one summer at Ocean Grove before ten thousand people; I was not fit, and I felt that I had failed, and I said so to my wife afterward. But the hook had been baited, and the bait had been taken, though I didn't know it till a year later, when a little woman in a Paisley shawl awaited me after the service and told me her man John, had taken the hook or the hook had taken him, I should say, and he had gone home and kissed her, and had begun to show an interest in her life and cares to such an extent that she said to her daughter, "I'm afraid father is going to die!" But John didn't die, thought he hadn't done his duty in the home for forty years till then!

IV. Then, lastly, the influence of a Christ-inspired personality extends beyond the home. There is the friend who looks to you for example or advice which you should not withhold. There are others, too, who, unknown to you, are influenced by your personality and your needs. I was riding in a street car recently when a lady in deep mourning, who had been sitting opposite, made her way to my side when the shifting of passengers permitted; she wished to shake hands with me,

and to tell me of the loss of a dear one, and to say that she had been coming to my church for many months unknown to any one, but that my words had been a great help and comfort to her. I was glad to hear it from her, for no sensible man is flattered by an acknowledgment of the good he may have done. We are all exerting an influence on others, sometimes consciously, but often unconsciously—the more unconsciously the better. Oh men, let Christ have the fortress of your heart, let him be the keeper of your personality, let him be the inspiration of your lives, so that, at the end of life here, when the everlasting doors are lifted up upon the life of the other world your spirits may pass on to grander views of God and to a nobler service than God can give to his children here.

## The Social Needs of the Church

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Text:—"The Church of the living God." I Tim. 3: 15.

It is one of the anomalous features of present day life that so many who have real social passion, and are working in one way or another for social amelioration, fail to see the social need for the church and either oppose or ignore it. The betterment of human affairs is, to them, simply a matter of education and of better social arrangements. The religious factor is to them quite negligible.

Now, I suppose that we are all agreed that the first essential for an ideal social state is ideal men and women to run it—fraternal men and sisterly women who will not take unfair advantage of one another, or corrupt one another, who will be kind and helpful and just.

But here the zealous social reformer interrupts and asks, "But how will you get such men and women under existing conditions?" It must be admitted that there are social conditions in which it is practically hopeless to try to produce good specimens of mankind, and they must be reformed. The quicker the better.

But the bottom question is whether we are to expect a good social order to produce good men, or good men to produce a good social order. And I maintain that nothing can make good men and women that does not take them first as individuals, and go to the very roots of their being, showing them their fundamental relationships—their duties and responsibilities—what they have to hope and fear, here and hereafter, and furnishing them with adequate moral motive power. When the individual has been straightened out in this way, then and not before, is he ready to enter society and to aid in building a social order that shall lift all to a higher plane of living.

1. But religion is the only thing that can do this. What other things might be expected to do it? Education? Education does not take the rascality out of man. Civilization? Well, the boulevards of Paris and Vienna, the little principality of Monte Carlo, and Wall Street are civilized. Art? If you really want to see how depraved human nature can be, and to what extremes political



and industrial tyranny can do, you must read the history of Italy during the Renaissance, when her artists and poets and sculptors and goldsmiths were producing the works which are the admiration and despair of modern artists and when the whole populace went mad over art. Law? If salvation could have come by the law we would have been saved long ago. A new social and industrial system that would bring plenty to all and give every man his rights? Well, the very men against whom there is at present the loudest and bitterest social outcry are men who have the greatest plenty and make no complaint that they are deprived of any rights. Literature and philosophy? They never have. None of these things have, and they never can, because they are not fitted to do the work. It is not their function. They have other functions.

But this is exactly what religion is for. It takes the individual man and woman and points upward and says, "Behold your God." It points outward and around and says, "Behold your brothers and sisters." It confronts him with the deepest relations and responsibilities of life and brings to bear upon him the most powerful of all known sanctions.

Religion being thus the only sound basis for social life it follows that to society, no less than to the individual, the great institution through which, in our country, religion expressed itself and does its work, the church, is absolutely indispensable.

It seems to me that the social workers of all sorts—the trade unionists, the settlement workers, the socialists, the political reformers, sanitary reformers and what not—who leave the religious factor out of sight are making a capital mistake.

## 2. The challenge of the church:

If these things for which we have been contending are true—if religion is an essential and fundamental element in human life, individual and social, and if the church is the great organ through which religion expresses itself and does its work—then, it seems to me, the church has a challenge to fling down before every one of us to identify ourselves with her and give her our most active and loyal support.

The church is no idol to be worshipped. It is no infallible authority to which we are to submit ourselves. It is nothing to which the true interests of humanity are to be sacrificed. On the contrary it is nothing, it deserves no special consideration except as it serves its purpose. But in its sphere, which is religion, it stands unique. It has no competitor. There is nothing which we can substitute for it. Among other organizations we may and must select those to which we will give our support. Within the church there are a hundred things to determine just where and how it may be our duty to serve. But that somewhere in her host we should every one be found serving loyally seems to me to admit of no question.

I know—and I think I feel the force of—the objections that occur to many minds—the excessive conservatism, theological and social, which makes the atmosphere rather difficult

for some to breathe; the spiritual and intellectual poverty of much of the worship and the preaching; the small-mindedness of many congregations; the meanness and other ill-conduct of many more or less prominent in the church; the admirable character of many outside the church; the call of the out-of-doors to pent-up city dwellers; the cry of tired bodies and unquiet spirits for rest.

But there is not one of them all, which, weighed in a just balance, is not found wanting. For instance, those persons of admirable character outside the church—how did they come by their character? What sort of parents and grandparents had they? How were they brought up? What sort of moral and religious atmosphere have they breathed all their life long? Would such characters be possible in a community entirely destitute of such organized religious influences as the church brings to bear? As Mr. J. H. Crooker has pointed out in his admirable little book, "The Church of Today," Abraham Lincoln, though never matriculated at any college, was still the product of the colleges. He read the books written by college men, and he met college bred men in debates, in the trial of legal cases, and in social intercourse. Abraham Lincoln would have been an impossibility in a country beyond the reach of institutions of learning. So these men and women of fine character are themselves the product of the very institution which they ignore or repudiate.

And most of the other objections to the church, which have not already been answered this morning, disappear, I think, before that wholesome spirit of idealism which we are called upon to exercise so constantly and liberally in other matters. There is no institution whose machinery always works as it should, whose product is always up to standard, which gives to those interested in it no cause for worry or shame or to those critically disposed no ground for criticism. We must look at such matters in a large-minded, hopeful way. We must look not only for the failures but for the successes. What has the institution accomplished? What would be the effect of its destruction? What ideals does it represent? What is it trying to do?

Reading some of Paul's expressions about the church of his time one might be led to think that it was quite ideal in its character. It was "the bride of Christ." It was the "body of Christ," "the fullness of him that filleth all in all." Its members were "holy and beloved, called to be saints." But every reader of his epistles knows how far from perfect it was—rent by theological strife, almost paralyzed by personal duties, and poisoned by heathen corruption. But Paul went right on working, never wavering in his loyalty, ever keeping his eye fixed upon the ideal.

No Christian can be anything but an optimist. We believe and know that things are coming out all right—in the end. But that is not saying that they will continue to improve right on from where they are now. That is not saying how many times the wheel of progress is going to turn all the way round, carrying men down and back with it, before it stops turning

and leaves man on top. That is not saying how much of disaster and suffering there may be between this and the end.

3. There are not lacking signs ominous of trouble in our present situation—trouble of a sort that only religion can avert. For instance; the conclusion at which the National Educational Association arrived, at its last convention, with regard to the present generation of our young people, was that they are characterized by three things: First, lack of reverence; second, lack of a sense of responsibility; third, love of pleasure. How are you going to correct that state of things but by religion? And where are we going to be if it is not corrected?

Another instance: There is a line-up which is every day growing more menacing between property and poverty. Bitter feeling is giving birth to wild theories of social and political organization. There are only two ways of settling it. One is by a fight to a finish. But this would not leave the winning side much worth living for. The other way is by a change of heart. What can bring this change but religion? Again, some awful vices are fastened, like cancers, on the body politic—intemperance, licentiousness, gambling. What can

cut out and heal the wound but religion? Still another: Individual men are weary and heavy-laden, hungry, restless, tempted, falling, sorrowful, dying. What can help and save them but the religion of Christ? And how can that religion come to full effectiveness save through the church?

There is need of a strong effort to restore some of the lost emphasis upon the institutions of religion. A great many people seem to think that a little sentiment of a religious sort in their own breasts, and a fairly respectable life, meets all demands. They seem not to see that religion, like every other great cause, must have its institutions. They seem not to see the harm they are doing, that when the institutions of religion are weakened, religion itself suffers. The indifference and neglect shown by many good people toward the church has already gone so far that both the church and religion have been sensibly weakened by it.

It is high time that these good people woke up to the great fact of the indispensableness of the church, as the great organ and instrument of the religion of Jesus Christ, and to the debt they owe it in the way of appreciation, gratitude, and devoted service.

## Disregarded Signals

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Text:—"This their way is their folly; yet their posterity approve their sayings." Psalm 49: 13.

The question is sometimes discussed as to whether it were better to have lived in the first ages of the world, or in these later times. For some reasons, perhaps, it would have been better to have lived in the earlier ages, but we who live in the ends of the world have opportunity to profit by the experience of those who have gone before us. They tried a variety of experiments, and we may be guided by the results which often cost them so much. To this very matter the text refers, pointing out that whilst the way of worldliness and disobedience is confessed folly, yet one generation after another disregards the solemn lessons taught by its predecessor; in spite of the warning it follows in the same steps, shares the same doom. First, then,

I. Let us note and illustrate the fact affirmed by our text. Mr. Romanes, who has specially studied the minds of animals, says that we may infer intelligence in an animal whenever we see it able to profit by its own experience. But it is not the sign of a higher intelligence, the sign of human intelligence, that we are able to profit by the experience of others?

And yet our text accuses men of disregarding the lessons of history is painfully true. The world has two histories, a political and a moral one, and whilst as a general rule men are anxious to profit by the experience of their ancestors on questions touching social or material interests, they are not nearly so scrupulous to profit by the moral page of history. The moral history is as full and explicit as the secular record. "Now all these things

happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come." But, as I say, men on a wide scale disregard this history, and refuse the solemn lessons pointed by their immediate predecessors or actual contemporaries—they fail to benefit by the experience which was paid for at such a terrible price. A murderer is executed, but many of those who have witnessed the execution go away to cherish the same passions, to practice the same bad habits, some of them share the same miserable doom. A gambler ruined by his losses puts an end to his life, but the next race course is as crowded as ever with an infatuated throng. A drunkard is carried to an untimely grave, but the mourners are in their cups ere the ceremony is fairly over. A worldling who has lived through many years raking money together dies at last bemoaning the folly of gaining the world and losing the soul, but men on every side remain just as mad in the course of materialism and worldliness. The fact is, men follow one another in sin as they do in nothing else—splitting on the rock on which others split, sinking into the pit which swallows alive whole armies. Baxter tells how he once saw a man driving a flock of lambs, and something meeting and hindering them, one of the lambs leaped on the wall of a bridge and fell over into the river; whereupon the rest of the flock one by one leaped after it and were nearly all drowned. Thus we men often act blindly, madly. Smitten by a profound infatuation, we wildly follow one another leaping into the gulf; like sheep we are laid in the grave.



II. We inquire into the reasons of this strange conduct. How is it men allow themselves in courses which have manifestly proved fatal to their predecessors? How is it that we go on generation after generation perpetrating the same errors and creating for ourselves the same tregedies? The fact is, we blind ourselves by miserable sophistries and in the end cheat ourselves out of all the profit that we ought to derive from the experiences of those whose foot-prints are left in the sand.

1. Men blind themselves to the lessons of history by persuading themselves that variations of time and circumstance will prevent in their case the disastrous consequences which happened to others. It is well known that people may indulge in certain physical habits in one climate with considerable impunity, but if they attempt the same indulgence in another climate it proves immediately ruinous; what is comparatively safe in Europe would directly and ruthlessly destroy in India. We persuade ourselves it is somewhat after this fashion in morals; if we only get into a certain range of time and place and circumstances, particular courses of evil action will prove innocuous although they destroy elsewhere. No error, my brethren, could be greater than this, none more disastrous. What are circumstances to us? Absolutely nothing in comparison to the principle involved in the act, and whatever may be the surface variations, the underlying principle will not fail to assert itself; and lust, pride, greed, vanity, materialism, ambition, thoughtlessness, will produce the fruit of misery and shame and ruin in any body, in any age, and in any place.

Years ago a distinguished chemist perished in Paris under peculiar circumstances. He was devoted to the study of poisons, and one day pursuing his experiments with the dangerous elements, fell a victim to his enthusiasm; his corpse was found in the laboratory, and by his side was a bit of paper on which he had hastily written with stiffening fingers; "Such a substance is poison, and the proof of it is that I am dying!" That experiment was conclusive, it will never need to be repeated. The dead chemist is sufficient warning to all men everywhere to let that poison alone. Brethren, you have the testimony of hundreds, of thousands, of tens of thousands, that in a life of greed, of pleasure, of vanity, they tasted the bitterness of the second death. Let it suffice. Do not suppose you shall drink the poison which has destroyed multitudes and find it harmless because you drink it out of a cup of another pattern. You know a great deal better than that with material poisons; be sure the rule holds good with the vials which poison the spirit. Poison is poison, no matter out of what cup you may drink it, and sin is death to any man, in any place, in any age.

2. Men blind themselves to the lessons of history by presuming on their cleverness. It is manifest that specific sinful courses have proved the ruin of myriads, but we, to-day, meditating the same courses expect to come safely through by virtue of our acuteness. We form the fatal fancy that men perish not

because they are wicked, but because they are weak; not because they are sinners, but because they are simpletons. One says to himself: "I know that gambling ruins men every day, but all my ventures shall be discreet; I know a thing or two, I do not lose my head, I am cool and politic, a man of the world not easily taken in." Another says: "I am going to take care of myself, and I shall not be very particular at whose expense I feather my nest; but I am no fool, and my guilty gains shall defy detection." A third says: "I go in for enjoying myself. No Puritan shall rob me of my cakes and ale, but I know well where to draw the line, and I will come out after a life of liberty and enjoyment without having compromised either my health or reputation." Thus men determine with more or less clearness and deliberation on a course of sin, trusting to their exceptional experience and astuteness to save them from the natural consequence of such habits of life. This assumption of cleverness peoples hell. In vain do you point such infatuated ones to the gulf below sown with premature graves, blasted reputations, ruined souls; they will persist in walking on the edge of the precipice, having such a quick eye, such a cool head, such a steady step.

Brethren, let us not boast our cleverness; sin is another name for folly, folly is another name for sin. We are less wise than the fowls of the air, less wise than the beasts which perish. In some parts of the Tyrol where the shooting has been very severe, the birds of passage are said to deflect from their usual line of flight so that they may avoid the dangerous districts; but we persist in crossing dangerous places although we know countless numbers have fallen victims to the fowler, and this we do from one generation to another. Darwin tells us that animals learn from experience, imitating each other's caution, and no animal can be caught long in the same kind of trap. But man is far less cautious. The devil keeps on using a few old traps smelling of the blood of ruined generations, and he has little need either to hide his traps or to change them; the same old baits—thirty pieces of silver, a wedge of gold, a rag of purple, a pretty face, a bottle, are abundantly and sorrowfully successful one age after another. If there is any acuteness about us, let us show it by letting evil things alone. Do not sup with the devil, no matter what may be the length of your spoon, the depth of your cunning, the energy of your defense; if you eat of his supper, be sure when the unclean carnival is over you will find you have got only the bones, the cayenne pepper, and the bill.

III. Men blind themselves to the lessons of history by presuming on their strength. We conclude that those who fell, fell because they were weak, and we fondly give ourselves credit for decision and strength. "I know where to draw the line, where to pull up, where to put my foot down; they will find no weakness in me." Thus we perplex, deceive and destroy ourselves.

Sometime ago the papers told us about a Californian stage-driver, who was dying, and

who in his delirium kept on exclaiming: "I am on the down-grade, and I can't reach the brake." Many a soul to-day is swinging down the dizzy steep and cannot stop. Men, in confusion and horror, are saying to themselves, "I am going too far, I ought to stop, I ought to have stopped some time ago;" but they can't reach the brake, they cannot get the will-power into play, and so they dash on faster and faster until they, too, topple over the brink, and add another contribution to the mighty sum of the world's disasters. When a man begins to meddle with things of greed, and appetite, and passion, and vanity, he is no longer the man that he was—his vision is impaired, his imperial faculties are dethroned, he is carried away as with a flood.

Brethren, to know where to stop in an evil course is to stop before you begin it. A drop too much of the cup of evil is the first drop.

Let us not presume on circumstances. Strange things, indeed, occur in the material world; men are born who can drink deadly poisons with impunity; there are men whom serpents will not bite, whom fire will not burn. Nature has some strange caprices; she indulges in eccentricities which glaringly violate all that concerns the established order. But such rare violations of the law of the world are not repeated once in the realm of morals. God hath fashioned our hearts alike, and no extraordinary conjunction of circumstances can save us from the doom that hath overtaken the multitude of transgressors. Let us not presume on cleverness. The big blunder is always made by the clever. Be confident that the kingdom of evil has existed far too long, and attained a far too subtle perfection to be nonplussed by any diplomacy of ours. Let us not presume on strength. The strongest castle in which treason lurks has no foundation. It is already lost; and the thought of sin is treason, paralyzing the conscience, sapping the will. Amongst those who have gone down to ruin were men favored more than we are, wiser than we are, stronger than we are. May God save us all from presumptuous sin, which in our case is any sin at all.

If God had pointed us to one clear consequence of transgression it ought to have been enough for us, but we have before our eyes a thousand solemn admonitions. History teems with warnings. And you need not go to remote days for awakening, convincing examples.

In all our cemeteries are rich men, gay men, indulgent men, selfish, sordid, sensual men, who, being dead, yet speak, and who from their graves beseech us to shun those vices by which they were dishonored and destroyed. Let us not be blind, deaf, defiant. This time to put the glass to our blind eye has no suspicion in it of courage, has no presage of victory; it means, it means only, cowardice and crushing, eternal defeat.

Really, brethren, in the name of all that is sacred, what do we want with things of error, of license, of transgression? Is not the rational universe big enough for us, is it not rich enough? When the prodigal son came to himself, he said: "In my father's house is

bread enough and to spare." Why did he not know that before? There were bread, rich dainties, music, dancing, and everything else that was glorious and gracious in the father's house, but the foolish fellow left it for swine and swill. Brethren, our Father's house is big enough, there is bread enough, things of knowledge, beauty, music, friendship, liberty, blessing, hope—there is bread enough and to spare. Stay in your Father's house then, you need go outside for nothing; rejoice in the Father's love, use his gifts as not abusing them, and you shall be satisfied as with the finest of the wheat, and with honey out of the rock.

"This their way is their folly, yet their posterity follow in their steps." Yes, there is a great procession whose feet take hold of the path that leads to hell. Oh! do not join them. "Be ye followers of them who, through faith and patience, inherit the promises." Join the noble procession that moves upward, and with them shine as the stars for ever and ever.

## Unusual

### THE RIGHT BOOK.

An Irish clergyman during his first curacy found the ladies of the parish too helpful. He soon left the place. One day thereafter he met his successor.

"How are you getting on with the ladies?" asked the escaped curate.

"O, very well," was the answer. "There's safety in numbers."

"I found it in Exodus," was the quick reply.—*Youth's Companion*.

### STEADY EMPLOYMENT.

Minister.—Is your father home, little man?

Boy.—No, he ain't. He's employed on a county contract.

Minister.—That's good! I'm glad to hear he has work. What is he doing?

Boy.—Six months, with costs.—*New York Times*.

### FOR THE COUNTRY.

Borry.—Papa, what do they have a man to pray for Congress for?

Astute Parent.—They don't. He takes a look at Congress and then prays for the country.—*Calais Times*.

### A GOOD DIVISION.

A certain preacher took for the text of his sermon Acts 17:6, and made the following divisions.

1. The world is upside down.
2. It must be turned right side up.

### VERY ORTHODOX.

An Argyleshire elder was asked how the kirk got along. He said, "Aweel, we had 400 members. Then we had a division and there were only 200 left; then a disruption and only ten of us left; then we had a heresy trial; and now there is only me and ma and Brither Duncan left, and ha' great doots of Duncan's orthodoxy."—*Tid Bits*.



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Issued **AUGUST, 1909** Monthly

### Sidelights from Egyptian Old Testament Questions

Continued from page 448

postor and the champion plagiarist of all history, who claimed about everything in sight. All the wonderful deeds that his ancestors had done he claimed as his own. That Naville knew, and so he searched the place over but found there was no evidence of any other builder there. Rameses has written his name on nearly every monument in Egypt, but there are indications that show very plainly that he erased the old names and put his own in their place. But in this case, there is no such evidence. And so it is concluded that Rameses did build Pithom. There is an attempt being made to dispute that, but it cannot be successfully disputed until there is some very decided discovery. It does stand today that Pithom was built by Israel and built by Rameses.

But, if Pithom was built by Israel and was built by Rameses, then we have identified the oppressor and we have located in history this story of the Exodus. Moreover, when we have done that, we have set the seal of approval, and almost of historical certainty, to these two previous identifications. Because, when we have shown that the days of Moses and the days of Rameses were the same, then it becomes almost a demonstration that this prince in the court of Rameses was our Moses, and that the four hundred years from that point leads us back to the days of Joseph and to the days of Nubti, and thus these events of the Bible and of Egypt are connected historically.



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## Religious Review of Reveiws

There will soon assemble in Scotland a special commission composed of 200 members—half from the Church of Scotland, half from the United Free Church—to discuss the possibility of uniting these two great sections of Scotch Presbyterianism.

One of the knightliest enemies of Satan who has blessed the present time was the editor of *The American Issue*—just deceased after a long illness—J. C. Jackson, D. D. He left successful pastoral work in the Methodist Church to give to editorial service in behalf of temperance the last days of a life which in his youth he had gallantly offered to his country.—Interior.

The proximity of a university prevents the sale of liquor at the Seattle Exposition. But the management was not sufficiently civilized to close it on Sunday. This is an excellent cause for withholding the appropriation which it will be asking to cover the usual deficit.

The schools of New York City enroll half of the school children of the Empire state. Thirty-seven per cent are foreign-born, 76 per cent are of foreign parentage and 49 per cent are children of non-English-speaking parents.—New York Examiner.

A saloonkeeper was refused naturalization at East St. Louis because he kept his saloon open on Sunday contrary to state laws. He appealed to the Supreme Court to give him the citizenship which the lower court refused, but the higher judges agree with the judge below—they say that a man who willfully violates a known law is not fit to be an American voter.—Interior.

About 250 Brotherhood men from England went over to visit Belgium on a recent Sunday. Both in Brussels and in the great industrial town of Charleroi the deputation was welcomed by great crowds of workmen, and the Englishmen joined with Belgian socialists and labor unionists in meetings where it was said by speakers that "the Gospel of Christ gives the only stable moral basis for social progress movements."

The researches of Professor Flinders Petrie at Memphis have resulted in the unearthing of the palace of King Apries, the Pharaoh Hophra of the Scriptures and a contemporary of Jeremiah. Armor and bronze figures of gods were found in the ruins.

The case of Drs. Morrison and Sheppard, Presbyterian missionaries, who are under indictment for libel in the Kongo country, was indefinitely continued by the Belgian colonial court after they had traveled with their witnesses 800 miles down the Kongo river to be present at the place of trial on the designated day. The apparent purpose of the colonial authorities is to wear them out with unreasonable exaction and vexing delays.

The "modernist" Italian priest, Romolo Murri, who was excommunicated by the Vatican, and thereafter elected by his parish a member of the Italian parliament, made his first speech recently in the senate chamber at Rome criticising the leniency with which the government treats the pope.

The church at Atlantic City in which Rev. John S. Goodman invited men to smoke their pipes and cigars during service, has been closed.

### HOW THE MISSION BEGAN.

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, and their party, came to Australia on the invitation of the Evangelistic Society of Melbourne, but Sydney, Brisbane, Adelaide, and New Zealand, all joined in the invitation. In Melbourne itself a great League of Prayer was formed in preparation for the mission; and at least a thousand home prayer meetings were held weekly, each little group of godly men and women being in this way a center of spiritual force, and the secret of the wonderful movement which followed lies very largely at this point. "More things are wrought by prayer than this world dreams of," wrote Tennyson, and when the voices of God's children "rise like a fountain" to heaven day and night in prayer for others, then the result which Tennyson described follows: "So the whole round earth is every way Bound by gold chains about the feet of God."

I am more afraid of deserving criticism than of receiving it.—Gladstone.

'Tis looking downward makes us dizzy.—Browning.

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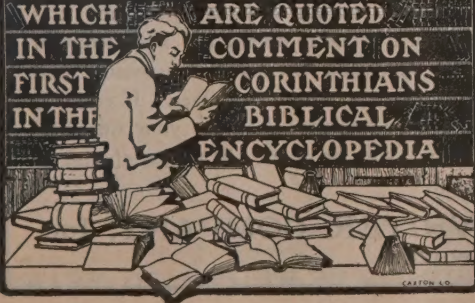
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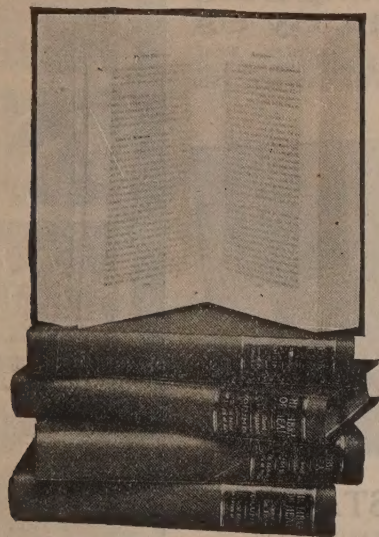
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